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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE LORDS ON CHURCH-RATES.

FOR the first time the House of Lords has given its assent to the principle of abolishing compulsory taxation for Church-of-England purposes! "Assent" did we say? Well, it was that kind of assent which people, both noble and common, usually give to what is submitted to them in the form of "Hobson's choice," and who feel themselves obliged to "let 'I dare not' wait upon 'I would.'" The hereditary legislators abstained from negating by their vote the proposition placed before them by the House of Commons, and contented themselves with saying "no" to it in their speeches. They made very wry faces, but ate their leek. Their unanimity of regret was nearly perfect. Their motives, too, were patriotic and Christian. What they chiefly deplored was that a process had been initiated, of which the measure before them was a part, which would deprive the Church of its distinguishing glory—that, namely, of being "the heritage of the poor," and would go far to transform it into the patrimony of the rich. It can hardly be doubted, incredible as it may seem, that there are noble lords who, having passively received this curious notion, and never having inquired into the facts of the case, imagine that in abandoning the legal power to compel every ratepaying parishioner to pay his annual quota towards the maintenance of that form of worship which the noble lords with hardly an exception approve, they are depriving the poor of a very valuable and a very highly-prized privilege. It must sometimes present itself as an insoluble mystery to their minds, that the poor themselves do not so regard it. The fact may be attributed, no doubt, to their unhappy condition of spiritual darkness—but then the question instantly occurs, How is it that with such beneficent provision made for them by law, such darkness has overshadowed their minds and hearts? The poor will, perhaps, admit their religious ignorance, but the needy widow whose bare furniture has been ransacked in search of some article the forced sale of which is necessary to provide her contribution to the Church of the peer and the squire, may be forgiven if she somewhat undervalues the precious right which noble lords are so deeply solicitous she should retain in its integrity. People who are struggling hard in the depths of poverty to win their daily bread are not generally so enamoured of Church-rates as a privilege of the poorer classes as their pitying superiors appear to be.

The power of words is wonderful. The lords have so long accustomed themselves to uphold the Church Establishment in this country as the inheritance of the poor, that they—some of them, at least—have come to believe it. They seem to regard their hard-faring fellow-countrymen as the recipients of a free gift, not as the main contributors, in respect of what is offered them by the Act of Parliament Church in the name of religion. And yet, where would the revenues of that Church be found, if labour did not first produce them? The annual increase from the land is the result of the toil previously put into the land, and whatever is taken from that increase to sustain religious institutions, is taken from the common fund which goes to the remuneration of labour as well as to the profit of the landlord. But putting aside this point, and confining ourselves to Church-rates, are not noble lords aware that wherever Church-rates are levied, the poor ratepayer is called upon for his portion as well as the rich—that no exemptions are made unless on the ground of absolute pauperism—that although the destitute are made to pay their rateable contribution to the parish Church, the accommodation provided for them there is in many cases illusory, and in most insulting—that people's rights to enter a Church are only in theory, never in practice, more available than their rights to enter Dissenting chapels—and that, after all, the so-styled right of deriving spiritual benefit from a Christian institution without making any effort to uphold it, is of very questionable value, though the right to do so without being legally compelled to minister to it of one's substance is advantageous so far as it offers an opportunity for making a willing sacrifice as a suitable homage to truth. If it were contended that the Church Establishment is a legal provision made for the religious wants of the rich at the expense of the poor, the allegation—absolutely true as far as it regards Wales, and substantially true of many parts of England—would be found on investigation to correspond more closely with facts than the counterpart which prevails in the Upper House.

Noble lords, however, including the occupants of the Episcopal bench, have magnanimously consented to waive their charitable sentimentalities, and have read Mr. Gladstone's Bill a second time without a division. But they mean to refer the consideration of its details to a select committee. Be it so. Assuredly, we should interpose between them and their purpose (whatever that may be) no opposition, even if we had it in our power to do so, which we have not. The measure is not ours: we much prefer another. Its provisions are quite susceptible of improvement, though if improvement in our understanding of the term were intended, it seems to us that it might just as conveniently be effected in an open as in a select committee. But if noble lords wish to cover their surrender of the principle they have so long and so much belauded by a seeming assertion of self-will, by all means let them enjoy the gratification. We have no desire to crow over them. We are afraid, however, that their line of tactics will not do much towards proving their independence—their grumbling speeches have destroyed all chance of that. If, indeed, it be their design to graft upon the Bill clauses intended to limit the operation of its principle,

or in any way to exact further concessions from the promoters of abolition, it may be as well that they should be made aware that no measure which exacts more, or which gives less, will stand much chance of becoming law. There are not a few who think that Mr. Gladstone's measure ought to have been refused by such as prefer the principle of the abolition, *pur et simple*, of the Church-rate system. There are many even of those who gave a reluctant assent to that measure, who would have preferred to wait for the settlement of the question by a reformed Parliament. The Lords may, if they please, put both these parties into a position in which they will have a valid excuse for turning acquiescence into opposition. If they desire to defeat the Bill they can easily do it in this way. Whether they will be "wise" in their generation" in so getting rid of an unwelcome measure, it is for them to determine. All we want them to understand is that there is no disposition on our side for chaffering. We can wait. In sooth, we would rather wait, if wait we may. But, in case we can feel justified in choosing to wait, their lordships will never have another opportunity of closing this controversy on other terms than those which we have insisted upon from the beginning.

We should be sorry to seem disrespectful to the House of Lords, but the tenor and tone of their debate on the Compulsory Church-rates Abolition Bill oblige us to suggest that they would gain more credit for their order, and exercise a wider influence upon public opinion, if they would but be at the pains of making themselves acquainted with facts a little more recent than those of half a century ago. Their information, as well as their sentiment, is slightly out of date. Their speeches on ecclesiastical questions are anachronisms. They resemble boys in their grandfathers' clothes. Much insisting on things long ago refuted has made them credulous. They appear to believe what they say, but, in that case, they believe what nobody else does. Evidently they are quite unconscious as to what political guys they make of themselves—those of them, at any rate, who are the speaking representatives of hereditary wisdom. We write this in a perfectly disinterested spirit. They have often played into our hands. They may be about to do so now again. Nevertheless, for their own sake, we counsel them not to lag too far behind the spirit of the age in which they live.

ECCLESIASTICAL NOTES.

We think it to be our first duty in these "Notes" to direct attention to Earl Russell's second letter to Mr. Chichester Fortescue. It is one of the best and most satisfactory productions upon the question of the Irish Church that we have yet read. The noble lord calmly goes over the whole of it, and reviews it with great breadth and acuteness. He expresses his belief that the time has come for disestablishing the Church, and that the clergy must be left to the operation of the voluntary principle. He believes in Church Establishments, but he adds that it is not in every country and at every time that they are good. Had he, he says, been a member of the Congress which framed the constitution of the United States, he should have voted against Church Establishments. His language on this subject is very significant—

Did those who omitted Church Establishments in that Constitution show an indifference to religion? No;

they knew that their ancestors had crossed the Atlantic to vindicate liberty of conscience; they relied upon education to draw out intelligence; they trusted to the mature minds of the old to teach, and the awakened faculties of the young to imbibe, the lessons of Christian truth and Christian morality. Have they been disappointed? Churches and chapels have multiplied prodigiously in the United States, and Christianity is the common faith. In Ireland we may feel confident that religion will not suffer by the absence of endowment. The Roman Catholic Church is already completely organised: so is the Presbyterian body. The Anglican Church will have to organise itself anew. No one can doubt that with large properties scattered over Ireland, with men of wealth among the laity, and men of learning among the clergy, with a pure faith derived from the Scripture, the body of the Anglican Church will be as well able to organise itself, to support itself, and even to increase the number of its members, as the Free Church of Scotland.

We counsel our friends to get this pamphlet and to make good use of it.

But are any such pamphlets necessary? We can only say that this war is scarcely, in our judgment, yet begun. The people are fast settling it in the country, but we have yet to see the Church incendiaries, as Pitt called them, raise their cry. We already know that the Irish bishops have met and joined in some course of action, that the English bishops are about to meet, and that the clergy are memorialising the Queen. On the very day that the Liberation Society will hold its annual meeting, there will be a Church and State demonstration at St. James's Hall with two archbishops and we don't know how many bishops on the platform. This, of course, looks formidable, but we have the comfort of knowing that the clergy have generally been on the losing side. They unquestionably have had the power to postpone the settlement of great public questions, but this has usually, if not always, been, when they have had some very considerable section of the people to back them, and, hitherto when, there has been no "penny press." Times have changed since they could raise riots, and head mobs to pull down meeting-houses. When the mind of the nation is made up their voice is always disregarded, so our readers need not be alarmed at the threatened demonstrations.

In some meetings that have recently been held we are glad to see the "Protestant" argument has been more fully dealt with than it often is. This argument, in small country places, is misleading some people, who, however, perhaps, could be misled under any circumstances, for it looks very plausible. We have now seen it dealt with great ability in two places—at the Dublin Protestant meeting in favour of disestablishment last Friday, where it was exposed by ministers and others of the Presbyterian, Wesleyan, and Congregational denominations, and at Greenock and Dundee, where it was effectually disposed of, in the first town by the Rev. Dr. Gunion, and in the second by the Rev. Mr. Wilson, both ministers of the Free Church of Scotland. Protestantism endangered by disestablishment? Why, the Establishment has been the great barrier to its progress!

While upon this topic, we may quote what has just been brought under our notice concerning a related question—that of the sacredness of Church property. A correspondent of the *Guardian* very neatly disposes of some High Church views upon this subject by quoting the following passage from Butler—a passage which we confess we had, until now, forgotten:—

Property in general is, and must be, regulated by the community. This, in general, I say, is allowed on all hands. If, therefore, there be any sort of property exempt from these regulations, or any exception to the general method of regulating it, such exception must appear, either from the light of nature or from revelation. But neither of these do, I think, show any such exception; and therefore we may with a good conscience retain any possessions, Church lands or tithes, which the laws of the State we live under give us a property in. . . . Under the Mosaic dispensation, indeed, God Himself assigned to the priests and Levites tithes and other possessions; and in those possessions they had a Divine right; a property quite superior to all human laws, ecclesiastical as well as civil. But every donation to the Christian Church is a human donation, and no more; and therefore cannot give a Divine right, but such a right only as must be subject in common with all other property to the regulation of human laws. I would not carry you madam, into abstruse speculations; but think it might be clearly shown that no one can have a right of perpetuity in any lands, except it be given by God, as the land of Canaan was to Abraham. There is no other means by which such a kind of property or right can be acquired; and plain absurdities would follow from the supposition of it. The persons, then, who gave these lands to the Church had themselves no right of perpetuity in them, consequently could convey no such right to the Church. But all scruples concerning the lawfulness of laymen's possessing these lands go upon the supposition that the Church has such a right of perpetuity in them; and therefore all those scruples must be groundless, as going upon a false supposition.

The Irish Burials Act has passed a second reading in the Commons, but on a division that does not promise altogether well for it in the Lords. There were the usual arguments about the "thin end," and

no doubt this Bill is a thin end, the thick end being equality with respect to laws of burial of England; as they have in Austria, where, however, now, there is greater religious freedom than there is in England. After Mr. Monsell's Bill had been carried, it may seem surprising that Mr. M'Laren's Edinburgh Annuity Tax Bill should have been lost. It was lost, however, only for a time, and in Mr. M'Laren's hands will no doubt be carried to a successful issue. As we have before said, however, it might be improved.

And so Mr. Disraeli is to be a bishop-maker! Could there be a greater *reductio ad absurdum* of the Church Establishment? Bishop Hampden's death has given to Mr. Disraeli this new office. The late bishop was a singular illustration of a recluse prelate. Whether from bad health, or a retired and studious disposition, or a temperament that avoided much contact with his fellow-men, he has been little heard of since his celebrated appointment. On that occasion the Church was made to feel, in the most degrading manner, that it was under the heel of the State, and must do the State's bidding. The bishop has not been much of a Parliamentary bishop, nor, we believe, has he been very active in his diocesan duties. No doubt Mr. Disraeli will appoint a man who will rush to the salvation of the Church's prestige and revenues with all the ardour of a new official. We shall, for the first time, see the kind of prelate which the politician, and not the novelist, believes in.

We regret to say that Archdeacon Denison is in low spirits. He thinks, as he says in his last Charge, that the true appreciation of the Church's office is waning; that people are showing a tendency to regard religion as a thing to be settled by every man for himself according to his own judgment; that the whole tenor of legislation is now moving against the maintenance of the Church Establishment; and that the present defences of the Church are not worth having. We coincide with all the Archdeacon's reading of the signs of the times, and are only sorry that they should grieve him. What he will say when he reads the debate in the House of Lords on the Education Bill on Monday night we may imagine, but will not anticipate. Even the Archbishop of Canterbury has forsaken him, and gone over to the "Conscience Clause" party. More, however, than many men of his Church, the Archdeacon commands our unfeigned respect for his sincerity and his frankness. His opinions are necessary results of his principles in a man of honest intellectual as well as moral life. Other men are holding his principles while giving up his opinions, a process that must end in the principles themselves utterly giving way.

The May Meetings have begun, and by a singular coincidence the first formal address, which is that delivered on Monday at the meeting of the Baptist Union, is partly on the question of Church and State. Dr. Gutch, on this occasion, was the speaker. He first vindicated, with ability but with charity, the separate existence of the Baptists as a denomination, and then touched upon the relation of the Baptists especially to Church Establishments. There are few amongst the Free Churches who will not agree with all his remarks upon this point. The report of the Union gives proof of great activity and progress in the denomination. We reserve remarks upon Mr. Green's paper on national education until the debate has taken place.

THE LIBERATION SOCIETY'S CONFERENCE NEXT WEEK.

We are requested to renew the intimation that Saturday is the last day for notifying the appointment of delegates to the Conference which is to assemble next week.

The Conference will be held in the great hall of the Cannon-street Hotel, and will be opened at eleven o'clock on Tuesday morning, when the Society's treasurer will take the chair *pro tem.*, and a business committee will be appointed, to nominate chairmen, and to decide on the order of business. It is proposed to adjourn for dinner at three o'clock, and to resume business at six o'clock in the evening. On Wednesday morning the Conference will reassemble at eleven o'clock, and it is expected that the proceedings will close early in the afternoon.

Only delegates will be admitted as members of the Conference, but the gallery will be open to visitors during the Conference sittings, and tickets of admission will be supplied on application.

On Wednesday evening a *soirée*, open to all the Society's friends, will be held in Hanover-square Rooms. Tea will be on table at six o'clock, and the meeting will be presided over by J. Henry Tillett, Esq., of Norwich. A sketch of the recent operations of the Society is to be presented, and addresses will be delivered by various delegates.

The programme of the Conference proceedings will not be published till it has been approved by the business committee, but we believe that it will include a paper which will deal with the recent address of Dean Stanley, and another paper of which the present state of the Church of England will be the topic. The Irish Church question no doubt will be a prominent topic at both the Conference and the *soirée*.

THE IRISH CHURCH.

GREAT MEETING AT THE METROPOLITAN TABERNACLE.

On Wednesday evening a large meeting "in support of Mr. Gladstone's resolutions on the Irish Church," was held in the Metropolitan Tabernacle, under the presidency of Mr. John Bright, M.P. About an hour before the speaking began, the spacious building, which will hold upwards of 7,000 persons, was crowded on the floor and in both galleries. Outside the gates there gradually collected an immense crowd. The disappointed throng outside—roughly estimated at 2,000—was almost as unanimous in favour of the object of the meeting as the audience inside, and its cheers were responses to those of the meeting. Among those who occupied seats on the pulpit-platform were Mr. Jacob Bright, M.P., Mr. T. B. Potter, M.P., Mr. Fawcett, M.P., Mr. Mason Jones, and the Rev. James Spurgeon. The Rev. C. H. Spurgeon was obliged to absent himself by an attack of rheumatic gout.

The CHAIRMAN, who on rising to address the meeting was enthusiastically cheered, said there was no subject more worthy of consideration than that which was now occupying the attention of the House of Commons, and there was never a question before the people of England more deserving of a wise and patriotic judgment. If they took the part which became them, they could bring it before long to a final settlement. He had been in Parliament for twenty-five years, and he now witnessed for the first time an honest attempt to do what might have been long ago, namely, to offer at last to mete out justice to the people of Ireland on one great subject, and so to pacify that country, not by a parchment union, but by a union of interest, of feeling, and of heart. The question might have but small interest for those immediately connected with the Irish Church, but it was one of the greatest magnitude if they regarded it as affecting the sentiments of the Irish people, and the cordial union of the three parts of the United Kingdom. He believed that that would be a bold man who would assert that the Established Church in Ireland had been of any religious service to its members. Nothing could be said regarding the existing Establishment, but that for 300 years it had been a standing and gigantic insult to the majority of the people in Ireland. According to the last census there were only 700,000 members of the Established Church in Ireland, and if they considered the reasonable deductions which might be made, he believed there would be able to reduce that number to about half a million, and the same number belonged to the Presbyterian Church. With regard to the latter he read the following extract from a letter received from a gentleman at Belfast:—

I have been surprised at the calmness with which, in the North of Ireland, the vote of the House of Commons was received. I am sure you will be glad to know that in the North the Presbyterians are, almost without exception, keeping aloof from the Protestant Defence Associations. It comes literally to this—that there are very few persons, even in Ireland, who are enthusiastic and furious in defence of the Protestant Establishment. That Establishment has been bad enough, but it has never been so bad, and I have never charged it with being so bad, that it has deadened the feelings of justice and of right so entirely among its own adherents as to make them all a unanimous body in determining to maintain it.

If all those who supported the Establishment were brought together into one city they would not form a number greater than the population of Liverpool or Glasgow. Those erred egregiously who stated that the Protestant Church in Ireland was a sacred or a religious institution, for it had been always a hundred times more political than religious. It had been established and sustained for political objects, and though they were going to uproot everything political in connection with it, they would not only not destroy, but give a new vigour and enduring power to everything in it truly religious. (Cheers.) The people of England had made immense sacrifices for the maintenance of this monstrous and unjust institution, for which nothing could be said on this side the Channel. He had not seen anything like an argument at the meetings held in favour of that Church on its merits.

There is a vague apprehension that some principles established on the other side of the Channel may find their way to this island, and growing up here, produce fruit in a voluntary Church system. Well, if I were an adherent and a friend of the State Church in England, I should tell all my friends and fellow-adherents not in any way to tie up my Church with the Church of Ireland. I have never known that it has been held that health can be strengthened or continued by contact with disease, nor have I ever known that it was a wise thing for a solvent commercial firm to enter into a strict partnership with bankruptcy. (Cheers and laughter.) To me, indeed, it appears, looking at the prospective difficulties even in the Church of England, that it is an

injustice and a hardship to the Church to weight it with the defence of the kindred Establishment in Ireland. (A Voice: "Don't Romanists and Dissenters combine?") With regard to the observation of the gentleman in the body of the hall, I may remark that there possibly is some fear of what is called commonly "Romanism." No one will suspect me of any leaning in the direction of priestly power, but if there be any person who imagines that you can fight the Church of Rome by an Established Church, whether in Ireland or in England, such a man cherishes one of the greatest delusions which ever obtained entrance to the human mind. (Cheers.) If a man has special hostility to the Church of Rome, he ought to have as special a hostility to a Protestant Establishment, for if there be one thing which history teaches more clearly than another, and is every day teaching not only in this but also in other kingdoms, and notably in the United States, it is that the power of the priesthood is only to be contested, fought, resisted, and overcome by general instruction and general and widespread freedom. (Loud cheers.) A year and a half ago, when speaking to a large audience which invited me to a public banquet in the city of Dublin, I took the opportunity of saying that in my opinion the abolition of the political Protestant Church in Ireland would give one more chance to Protestantism in that country. (Hear.) But, after all, we are not going to do any harm to this half million of people. What is it that voluntarism can do? Why, if we want a proof of what it can do, and a monument of what it has done, let us look around us. (Loud cheers.) I would not undertake to say that the voluntary efforts of the whole Protestant Episcopal congregations in Ireland have done so much for Protestantism, for a generation past, as has been done by that grand congregation which assembles from week to week in this building. (Renewed cheers.) I have some faith in religious zeal, and some faith in the voluntary principle, and if it were necessary to this audience—which it cannot be—to give proof of what that zeal and that voluntary principle could do, I might point to all parts of this kingdom—to the Principality of Wales, to the United Presbyterian Church of Scotland, and to what has been done by the free churches in the English colonies now in connection with the English Crown, and still more to what has been done among those greatest of English colonies which now form the republic of the United States of America. (Cheers.) When the Irish Episcopal Church is free, when its members have held their convention and organised themselves as a free Church, those who live will find that within the next twenty years the members of that Church will do things which neither they nor their fathers have dreamt of. Twenty years hence I believe there will not be found one man in a hundred in connection with the Episcopal Church in Ireland who would wish again to bring it under the bondage of the State. (Hear.)

The Irish Establishment had the effect of enfeebling the nation, producing the same effect as though they had a perpetual civil war. See how widespread were the evils that had sprung from Irish misgovernment—assassination in Canada, Fenian trials in London, and about a hundred persons imprisoned in Ireland for treason-felony! The public interest demanded that they should bring their influence to bear on Parliament, so that the disgrace of which they complained might be at last entirely wiped away.

An eminent member of the present Administration, the Foreign Minister, in a speech which he made before the meeting of Parliament at a banquet at Bristol, declared that the Irish question was the great question of the hour. Another Minister, still more eminent, now holding the office of Prime Minister (hissee), has declared in opposition to the opinion of his colleagues that after all there is no great and pressing question whatever (laughter), and quite consistently with that view he has come before Parliament with no distinct and statesmanlike policy on the Irish question. Let us then to-night, following the example of many other great assemblies of the people, and making ourselves an example to the other great assemblies which will be held, swell the general cry which is now being raised in every part of the country, and let us help once for all to establish sound and just principles in the government of the Irish nation. Let us ask them to join with us, and let us join heartily with them in a policy which they shall feel and acknowledge to be just. We shall by that means relieve our country from a great reproach, and, I think, we shall do something to add fresh lustre to the reign of the Queen. (Loud cheers.) And, possibly, if we are not very tender in our proceedings, and careful of what we are doing, we may find ourselves helping speedily to overthrow what I fear will turn out to be the most inglorious Administration in the modern annals of our country. (Great applause.)

A letter of regret, at inability to be present, was read from the Rev. C. H. Spurgeon, in the course of which he said:—

It is in no spirit of opposition to the Irish clergy that I would urge upon the House of Commons to carry out the proposed resolution, for I believe them as a body to be among the best part of the Episcopal clergy, and to hold evangelical truths most earnestly. But because they are the best of the clergy they should be the first to be favoured with the great blessing of disestablishment. If they were all Baptists, I should be none the less, but all the more, earnest that they should at once be delivered from their present invidious position, and placed where all churches of Christ should be—viz., on the footing of freedom from State patronage and control. They are at present supported by payments which are not theirs by the will of the Irish nation,—payments which effectually bar the door of their entrance into the Irish heart, payments which I believe to be hateful to God and injurious to themselves; therefore, because they are men in their own persons excellent and respectable, let it be the ceaseless object of their friends to set them where they need not incur such reproach, or commit such injustice. They will only be called to do what some of us have for years found a pleasure and advantage in doing—viz., to trust to the noble spirit of generosity which true religion is sure to evoke. They little know how grandly the giant of voluntarism will draw the chariot when the pitiful State dwarf is dismissed.

Our Lord's Kingdom is not of this world. This truth

is the corner-stone of our dissent, and we feel ourselves deeply interested in the present question, because the result of Mr. Gladstone's resolutions will be a step in the direction of freeing one of the Churches from a worldly alliance which we hold to be in every case unscriptural and unhallowed. How a faith so spiritual as ours ever came to be the tool of the State—how the Church of God ever condescended to yield its liberties to earthly powers—is a mystery. To tear it from its too willing captivity is a task worthy of the Eternal Providence; a labour in which all good men should unite.

They cared not, he said, for the "No Popery" cry, but they were determined that it never should be said that, under guise of removing the grievances of Ireland, they made an exchange of endowed churches, and put down the Anglican to set up the Roman image.

Mr. MASON JONES then delivered an address on the Irish Church, which was cordially received. In the course of his remarks he referred to the spirit of the speeches delivered at the clerical meeting at Sion College, which was that the Irish Church must be maintained for the sake of the English Church. If he wished to pull down the English Church he would ask for no better weapon with which to attack her than that which the Sion College meeting placed in his hands. If the English Church rested on no better basis than the Irish Church, how long would the intelligence of the English people submit to it? If the defenders of the Church based the whole issue upon such treacherous ground, the issue must be accepted, and let all the people say "Amen." (Loud cries of "Amen" and great cheering.) In conclusion, he moved a resolution approving Mr. Gladstone's resolutions, and requesting the chairman to sign a petition and present it to the House of Commons.

Mr. FAWCETT, M.P., seconded the motion, which was carried unanimously.

The Rev. JAMES SPURGEON, in moving a vote of thanks to Mr. Bright, stated that a clergyman had addressed a congregation in the Tabernacle, but, knowing best how the Church would have treated him for doing so, he had requested that the fact should not be reported at the time.

Mr. T. B. POTTER, M.P., seconded the motion. He thought the meeting would not only condemn the Government for its course on the Irish Church, but would gladly oust the Government altogether. (Cheers.) Personally, he had no qualms about the Scotch and Irish Reform Bills, because Mr. Gladstone and Mr. Bright would bring in better bills. (Cheers.)

There were loud calls for Mr. Miall, but it was announced that he was not present. The vote of thanks to the chairman having been carried with acclamation,

Mr. BRIGHT responded. He said he had been a thousand times repaid for any sacrifice of time and convenience which attendance had entailed upon him. If the people of Ireland could have seen that assembly, and witnessed its enthusiasm for justice to Ireland, the mind of the people would have been at once prepared for the great change which was advocated. The Irish people could read about the meeting, and, on the part of that magnificent assembly he hoped he might tender the right hand of kindness and fellowship and generosity and justice to the whole Irish people, and that it might be taken also as from all lovers of justice who were inhabitants of Great Britain. He must admit that this was, beyond comparison, the grandest public and political meeting he had ever attended and spoken at in any building in this country. (Loud cheers.)

This terminated the proceedings.

NATIONAL REFORM UNION.—The third great meeting under the auspices of the National Reform Union in support of Mr. Gladstone's resolutions, which was to have taken place at St. James's Hall on Saturday evening, has been postponed.

THE ENGLISH CLERGY AND THE IRISH CHURCH.—It is stated that several thousand clergymen officiating in England and Wales have already signed the memorial to her Majesty the Queen against the disestablishment of the Irish Church.

WOLVERHAMPTON.—On Tuesday last week, the clergy of the town called a meeting of Protestants, to protest against the disestablishment resolutions of Mr. Gladstone, and flaming placards were issued, not only calling upon the inhabitants to condemn the conduct of Messrs Villiers and Meguelin, who voted for the resolutions, but inviting "Protestants to the rescue." This challenge, together with the fact that the Mayor was to preside (thus giving it the aspect of a public meeting), induced a committee of Liberals to issue a placard inviting their fellow Liberals to attend. The hall was thronged, and the speeches were delivered amidst a running commentary from the audience, and so ominous was the appearance of things, that not a single resolution was put to the meeting, and the pro-establishment party sustained a crushing defeat. The Liberals summoned a public meeting for Friday, and the large hall was packed in every part, though a charge of sixpence was made to the galleries. The two members were invited, and both were in the town, but Mr. Villiers was too ill to be present. For the first three-quarters of an hour, it was impossible to be heard, as the Tory party had got a body of roughs present, who made every conceivable noise, and at last the audience got impatient, and there was a resort to blows; when at once the chief constable with twelve men interfered, and took from these Church champions some staves, &c., and planting themselves in the body of the hall, quiet was restored, and a most enthusiastic and triumphant meeting was held. Resolutions in favour

of Mr. Gladstone's proposals were carried by about twenty to one, and ringing and hearty cheers were given for Gladstone, Bright, and the Borough members, and some of the speakers. A correspondent writes, "This is considered the most satisfactory meeting which has ever been held in this town. The opposition was well organised, but our victory was most complete."

NORWICH.—A very excited meeting took place in this city on Thursday night. Mr. Charley lectured in favour of the maintenance of the Irish Church; after which an amendment was moved that Mr. Gladstone's propositions were deserving of support. A division was taken amid much noise and confusion, when the numbers were very evenly balanced, but the chairman declared the amendment to be lost. A meeting of the Norwich Diocesan Church Association was held on Thursday, to protest against the disendowment and disestablishment of the Irish Church. The Venerable Archdeacon Bouverie presided.

CUDDESDON.—The Bishop of Oxford presided, on Tuesday evening, at a meeting of archdeacons and rural deans of his diocese, held at Cuddesdon Palace, on the Irish Church question. The bishop expressed himself most strongly as to the importance of the present crisis, stating that in his judgment the proposals for the disestablishment and disendowment of the Irish Established Church were unjust to the Reformed Church, and involved principles fatal to the security of all property in the United Kingdom. Ultimately the archdeacons and rural deans of the diocese attached their signatures to a petition to the House of Commons in opposition to the proposal.

SALFORD.—A crowded meeting was held in the Town Hall on Wednesday, under the presidency of Mr. B. Armitage. Mr. Harry Rawlinson moved that Mr. Gladstone's resolutions should have the earnest support of the meeting. Mr. Cheetham, M.P., seconded the resolution, and the meeting warmly cheered his announcement that he should support Mr. Gladstone. There were attempts at interruption all through the meeting, but the resolution was carried by a large majority.

KIDDERMINSTER.—A meeting of Nonconformists was held at Kidderminster last week, in reference to the proposal for the disestablishment of the Irish Church. Mr. George Turton, J.P., presided. A series of resolutions affirming that the maintenance of the Irish Church was a permanent source of peril to the United Kingdom, and an obstacle to the diffusion of Protestant principles, and approving of the policy embodied in the resolutions proposed in the House of Commons by Mr. Gladstone, was then proposed and carried. The meeting also expressed its opinion that measures should be adopted by the legislature for the discontinuance of all public grants for religious purposes in Ireland. The various Dissenting bodies in the town are sending petitions in support of Mr. Gladstone's resolutions.

EASTBOURNE.—On Monday evening a lecture was delivered at Eastbourne by Mr. G. F. Chambers, a barrister, in support of the Irish Church. Some of his statements were received with derisive laughter. The speaker's allusions to Mr. Gladstone were received with storms of disapprobation, and for a considerable time he was unable to proceed. At the close of the lecture several questions were put to Mr. Chambers, who then brought forward a petition against Mr. Gladstone's resolutions, which was received with great laughter and cries of "We don't want it." Two persons signed the petition. Three hearty cheers were given for Mr. Gladstone, and the meeting separated, the lecture having proved a complete failure.

GOOLE.—The Rev. W. Walters has delivered a lecture in this town, W. Coghlan, Esq., occupying the chair. There was some opposition, but resolutions in favour of disendowment were adopted.

BIRMINGHAM.—There was a great town's meeting, presided over by the Mayor, at the Town-hall, on Tuesday, the 21st. For an hour or more before the doors of the hall were opened, a dense mass surrounded the building—fully three times the number that could by any possibility be squeezed into the place. The Mayor (Mr. Thomas Avery) arrived at seven o'clock, and in ten minutes after the doors were opened the place was crammed in every part. Such a gathering has not been seen here since the Papal aggression meeting some years ago. Mr. Jaffray, J.P., moved a resolution in support of Mr. Gladstone's proposal, and it was seconded by Mr. George Dawson. Mr. Sampson Lloyd moved an amendment against disestablishment, and it was seconded by Mr. Sebastian Evans, M.A. Neither of the last-named speakers were heard on account of the uproar. There were several other speakers down to address the meeting, but these were "retired," and the Mayor rose to put the amendment. A very large number of hands were held up in favour of it, but on a show being taken the other way, the result was unmistakable. The resolution approving Mr. Gladstone's proposition was carried by a very great majority—certainly not less than three to one. On this result the cheering was tremendous, it was unsubsided for many minutes. A petition to Parliament, embodying the spirit of the resolution, was adopted. Amongst the clergy on the platform against the disestablishment were the Hon. and Rev. G. F. Yorke, M.A., rural dean; the Rev. Dr. Wilkinson, the rector; and the Rev. Dr. Burgess. The Venerable Archdeacon Sandford was with the supporters of Mr. Gladstone's resolutions.

BOLTON.—A meeting of a very stormy character was held in the Temperance Hall on Thursday night.

There were about 2,500 people present. The ultra-Protestant party showed in great force, and the result was that much disorder prevailed. Several fights took place, and although the police were called in, the hall was a scene of the greatest confusion for about three hours. The meeting was continued until about twelve o'clock, and, in spite of all the opposition, resolutions in favour of Mr. Gladstone's policy of disestablishment were carried by a majority of at least twenty to one.

HULL.—A crowded meeting was held in the Sessions House on Thursday night. The meeting was convened by the Mayor, and was presided over by him. The leading Conservatives occupied seats on the right of the mayor, and the principal Liberals had places on the left hand of the Mayor. A resolution in favour of Mr. Gladstone's resolutions was proposed, and an amendment leaving the settlement of the question to the new constituencies. After a long discussion, the amendment was lost by a majority of about three to two, and the original resolution was then carried.

LEEDS.—On Monday night a meeting called by the Church party was held in the Music-hall, which was crammed almost to suffocation. Canon Atlay, the vicar of Leeds, occupied the chair; but it was evident, from the commencement, that there was a strong antagonistic feeling. Mr. Samuel Hey rose to move the first resolution, but he was only incidentally heard, and before he could finish his speech the chairman dissolved the meeting. A little scene of uproar occurred after the announcement. Subsequently a meeting of the supporters of Mr. Gladstone's resolutions was held in the street in front of the hall. Mr. C. H. Braithwaite presided, and a resolution in favour of both disestablishing and disendowing the Irish Church was carried by an immense majority, there being only about a dozen dissentients.

WATERFORD.—In this Irish town there has been an influential meeting in favour of Mr. Gladstone's resolutions; the Mayor in the chair. One of the speakers was the High Sheriff. Very kindly reference was made by the Roman Catholic speakers to the Protestant clergy. Mr. Blake, M.P., Major O'Connor, Mr. Redmond, and Mr. A. P. Maher were among the speakers, and one of the resolutions called on Liberal Irish constituencies to withdraw their support from those representatives who did not support the motion proposed by Mr. Gladstone.

DEVONPORT.—A crowded and influential meeting of Liberals was held on Monday. The meeting approved by acclamation Mr. Gladstone's resolutions, and expressed confidence in him as the Liberal leader.

NEWPORT, MON.—A crowded meeting, at which more than 2,000 persons were present, has been held in the Victoria Assembly-rooms in this town. The mayor presided. The principal speakers were the Rev. Charles Vince, of Birmingham, and Mr. Handel Cosham, of Bristol. One of the resolutions carried was as follows:—

That this meeting, regarding the connection of Church and State as practically unjust and disastrous to the interests of spiritual religion, cordially approve of the resolutions recently submitted to the House of Commons by the Right Hon. W. E. Gladstone, with a view of the disestablishment of the Irish Church.

It was also resolved to send a petition to Parliament signed by the chairman.

SCOTLAND.—At the meetings of the United Presbyterian Presbyteries of Dundee and Perth, held on Tuesday, it was resolved to petition Parliament in favour of the disestablishment of the Church in Ireland. A meeting of the inhabitants of Hawick was held on Monday evening, at which it was agreed by a large majority to petition in favour of the disestablishment of the Irish Church, only fourteen persons voting for an amendment proposed by the Rev. Dr. M'Rae, of the Established Church. On Friday evening public meetings were held in Dundee, Stirling, and Lanark. Resolutions were unanimously adopted to the effect that the Irish Church should be disestablished and disendowed, and that grants of money should be withdrawn from all religious denominations in Ireland.

EDINBURGH.—There was a crowded city meeting at the Queen-street Hall on Monday night, the Lord Provost presiding. His lordship, in opening the proceedings, proposed a motion expressing feelings of horror and detestation at an attempt being made on the life of the Duke of Edinburgh, and that the address be forwarded to her Majesty. The motion was adopted amid great cheering. Resolutions were then proposed by Mr. Adam Black, Professor Rainy, Professor Blackie, and others, approving Mr. Gladstone's resolutions to disestablish and disendow the Irish Church, and also that a petition be presented to Parliament to that effect. An amendment was proposed in favour of reform, but against disestablishment, but only about twelve persons voted for it, and the resolutions were carried with enthusiasm.

DUNDEE.—A crowded meeting was held on Friday in this town, which was addressed by the Rev. Wm. Wilson, Free Church minister, the Rev. Mr. Knight, the Rev. Geo. Gillfillan, Mr. P. Watson, the Rev. Mr. Cook, the Rev. J. C. Baxter, and others. The speech of Mr. Wilson, as a Free Church minister, who considered that the Established Church in Ireland was a support of Popery, and who loudly praised the voluntary principle, was received with great applause.

GREENOCK.—A large meeting has been held in this town which was remarkable for an address by the Rev. Dr. Gunion, who avowed himself a State Churchman, but who said that the Gospel could never have free course in Ireland while the Establishment existed. Other speakers were Provost

Greve, who occupied the chair, Bailie Morton, Bailie Hunter, Mr. James Reith, Mr. M'Erwin, &c.

DUBLIN.—PROTESTANT ANTI-STATE CHURCH MEETING.—On Friday last a remarkable meeting was held in Dublin, in favour of Mr. Gladstone's resolutions. It took place at the lecture-room of the Congregational Church, York-street. A large Orange mob had assembled to create a disturbance, and the police were obliged to be called out to disperse them. The chair was taken by George Foley, Esq., and the meeting was addressed by the Rev. James Stevenson, of the United Presbyterian Church; the Rev. Oliver M'Catheon, Wesleyan minister; the Rev. G. D. Wylie, Congregational minister, of Kingstown; the Rev. Stephen Dobson, Mr. J. A. Mowatt, and others. The speakers spoke very strongly to the fact that the State Church was a hindrance to Protestantism in Ireland. The meeting has excited great attention in Dublin.

BELFAST.—A very influential meeting of representative inhabitants of Belfast and the North of Ireland was held in the Athenæum Club Room on Tuesday, at which some of the principal Presbyterian and Wesleyan ministers and laymen were present. Mr. John M. Calder was in the chair. Resolutions favourable to religious equality and Mr. Gladstone's resolutions were supported by several Presbyterian ministers, after which the Rev. Robert Workman, Presbyterian minister, of Belfast, moved, and Mr. William Mitchell, seconded—

That, in the present circumstances of Ireland, we are persuaded that the great principle of religious equality can be better carried out by the withdrawal of all religious endowments, than by any system of indiscriminate endowments, and is the only satisfactory mode of settling the ecclesiastical question in Ireland.

The Rev. A. Robinson, Presbyterian minister of Broughshane, county Antrim, moved, and Mr. Daniel Cunningham, merchant, of Belfast, seconded, the fourth resolution—

That we protest against the statements made in Parliament by members from Ulster, that Protestants, other than adherents of the Episcopal Church, are as much in favour of maintaining the Irish Establishment as the mass of the Episcopallians are, and we characterise such statements as incorrect in themselves, and as misrepresentations of the real opinions of Protestant Dissenters.

The tone of the speeches was moderate, but very firm.

CORK.—An important meeting to protest against the Church Establishment was held in the Athenæum on Saturday, Lord Fermoy, lord-lieutenant of the county, presiding. The Earl of Cork, Mr. Smith Barry, Mr. Sullivan, Mr. Murphy, Mr. Maguire, M.P., Messrs. Murphy and Murray, deputy-lieutenants, the Mayor, the High Sheriff, and other leading Liberals, were among the speakers. A strong feeling was manifested. Among the resolutions moved were the following:—

That the disestablishment of the Anglican Church in Ireland as a State Church, and its ultimate disendowment (saving all vested rights), are measures absolutely essential to the peace and welfare of this country.

That as the endowment of any one religious body in Ireland is inconsistent with religious equality, and as State endowments have been repudiated by the people at large, we consider that the members of each religious denomination should themselves supply the wants and requirements of their own clergy.

THE PRESBYTERY OF ANTRIM AND STATE ENDOWMENTS.—The Presbytery of Antrim (Unitarian) have at a recent meeting in Belfast pronounced in favour of Mr. Gladstone's Irish policy, and in this have done themselves special honour. They have been true to their own principles, and have given a voice to the liberal Presbyterian sentiment of Ulster. They have effectually cleared themselves from the suspicion that secretly, and for the sake of their material interests, they were in sympathy with the old system of Protestant ascendancy, and disinclined to act righteously towards the great mass of their fellow-countrymen. They beg that the Church may be disendowed in Ireland; they have witnessed long enough the evil results of the old system; they deplore the miserable distraction and sectarianism it has produced; and "they consider the voluntary system better suited to the condition of the country than any system of State endowment." They remove the question out of the ideal region of theory or speculation; and they base their opinions on what they can test and experience—namely the condition of the country.—*Inquirer*. It is to be noted that the most decided advocates of voluntarism in the Presbytery are its clerical members. The Rev. John Porter, the Rev. John Jellie, the Rev. R. A. Armstrong, and the Rev. William Hall, were as zealous for the principle as if they had been at a meeting of the Liberation Society. Their enlightened and earnest faith in the self-sustaining power of Christianity is as honourable to themselves as it is hopeful to the Church. We trust that a new era of devoted Christian energy and usefulness is about to dawn in Ulster; and that all parties when placed on a footing of equality will be more disposed to cultivate the fellowship of a common faith, and vie only with each other in advancing the welfare of their common country.—*Inquirer*.

OTHER MEETINGS.—Meetings in support of Mr. Gladstone's resolutions have been held during the week in Folkestone, Sandwich, and Dover, at each of which an address on the Irish Church question has been delivered by the Rev. N. T. Langridge, of London. The Rev. Mr. Sampson presided at Folkestone, and the Rev. Dr. Hillier at Sandwich. The meeting in the latter town was densely crowded, and here, as well as at Folkestone, it was unanimously resolved to petition Parliament in favour of the disestablishment of the Irish Church. At Dover, where Alderman Rees took the chair, the friends of the Irish Establishment made an organised and strenuous attempt to defeat the object of the meeting. A resolution

practically shelving the question was moved, amid much excitement, by two of the leading inhabitants of the town, and supported with much energy by one of the local clergy. The Rev. N. T. Langridge, at a very late hour, moved, as an amendment, the adoption of a petition to Parliament in favour of Mr. Gladstone's resolutions. The amendment was carried amid enthusiastic cheering. Meetings have also been held in favour of Mr. Gladstone's resolutions within the last day or two at Longton, Wilton, Oakham, Clipstone, Bow, Warrington, Walsall, and other places. A meeting was called, on Thursday night, by the friends of the Irish Church at Deptford, but the conveners of the meeting did not have things all their own way. Mr. Baxter Langley moved an amendment expressive of approval of Mr. Gladstone's resolutions, and it was all but carried. Sir C. Bright was present, and stated his determination to support Mr. Gladstone in the House of Commons.

MODERN ERASTIANISM.

The *Guardian*, in a review of Dean Stanley's published address on Church and State, observes:—

Be the force of Dean Stanley's historical precedents, however, what it may, to the general reasoning of his address no Churchman can assent: for it proceeds upon the implied denial of the fact that the Church is a community supernaturally founded, and by the conditions of its origin subjected for ever to a special and divine law. There are not wanting those who would push these Erastian principles to their consequences. "What higher service," it was asked of the clergy not long ago, "can you enter than that of the State?" To enter the service of the State is with these writers not only to undertake to teach what the State holds to be the truth, but to teach it as truth because the State so holds it. "Why Englishmen should not use their united power to teach each other," it was added, "we do not see." The question, then, if we slightly vary its expression, will be whether the House of Commons is not the legitimate authority to which we ought to look for a creed. So stated, the question contains its own reply. Nor have we the smallest fear that it will ever be answered by any but the select disciples of this Erastian school in favour of a Parliamentary faith; the testimony of history, the fundamental convictions of the best Nonconformists, and the good sense of politicians, to say nothing of the religious feeling of the Church, combine to forbid such a result. Speculations of this kind will never persuade Englishmen to establish, as the Church of the future, an institution destitute of the motive power which alone can make a Church worth having—a system which at the best could be to the upper classes nothing more than a school of moral philosophy, to the multitude but an ineffective moral police. But they may tend to bridge over the gulf which now happily separates us from a condition of national unbelief. Theories and speculations of this kind have often been—notably in France during the last century—precursors of an outbreak of popular infidelity and lawlessness.

The *John Bull* speaks of the address as a manifesto of the views of the Erastianising party, now basking in the sunshine of court favour.

These views have at least the merit of simplicity, and that notwithstanding the principles of the paper in which they are embodied are strangely bleated of ultra-Liberalism and of ultra-Conservatism. Dean Stanley tells us that a Church is best with as little definite Christianity as may be. He is very liberal in dispensing with revealed truths. His polar stars—for he scorns the unity of aim of those who are striving at one goal—are Galileo, who cared for no such trifling matters as whether Christ were indeed the Messiah or no, and Erastus, whose idea of the Church rose no higher than that of a moral police force. . . . As to spirituality, as to nobility of thought, or of charity towards those who differ from the writer, we detect scarce a trace in the paper, as not a trace was to be marked when he delivered it. When it was read, the contrast between the cold, worldly, pecuniary tone of the dean's paper, and the at least devout and religious criticism of Mr. Miall, was painfully felt by many of the dean's hearers. We desire, indeed, to see unimpaired the connection between the Church and State, but if that connection means, as the Dean of Westminster means, the least possible modicum of Christianity, and the largest possible modicum of caputular ease, we fail to see the advantage of such connection.

UNION OF CHURCH AND STATE.—The Archbishop of Canterbury will preside at a public meeting of the supporters of the union of Church and State, to be held at St. James's Hall on Wednesday next. The Archbishop of York, the Bishops of London and Oxford, the Duke of Marlborough, the Earls of Hardwicke, Verulam, Dartmouth, and Erne, Lords Sondes, Colchester, Delamere, and others, have promised to be present.

A TETOTAL CONGREGATION.—The members of the Evangelical Union Church at Wishaw are entitled to the credit, or otherwise, of a rather decided and disagreeable "innovation": they have resolved, unanimously it is said, that no person who is not a total abstainer shall be admitted a member of their body, and that any present member who shall use "alcoholic" liquors not medicinally shall be "for the time being"—that is, apparently, until he renounce his error—cut off from their communion.

THE CASE OF THE REV. W. J. E. BENNETT.—In the Court of Queen's Bench on Monday, Mr. Stephens made an application for a rule absolute in the case in which Mr. Shepherd, of Frome, had applied for a mandamus directing the Bishop of London to hear and determine a complaint against the Vicar of Frome. No cause was shown on the other side, and the rule was made absolute, so that the bishop will be directed to examine the books complained of, but he may use his discretion as to the appointment of a commission of inquiry.

AN AMERICAN VIEW OF MR. DISRAELI'S CRISIS.—Mr. Disraeli has got tremendously excited over the dangers to religion from the assaults of the Liberals

upon one branch of the Established Church. He has written a letter in which he speaks of England's crisis being at hand:—"For the purpose is now avowed of destroying that sacred union of Church and State which has hitherto been the chief means of our civilisation, and is the only security for our religious liberty." We should think a man of such large imagination as Mr. Disraeli might conceive the possibility of religion and civilisation surviving after the severance of the connection between Church and State. Let him look at this country.—*New York Times*, April 10.

THE EARL OF SHAFTESBURY AND MR. SPURGEON.—Lord Shaftesbury writes to the *Record* as follows:—"On Monday evening last, I was on the same platform with the Rev. Mr. Spurgeon, in Exeter Hall. For this I have received a rebuke, and I shall, possibly, receive many more. May I, once for all, through your columns, give an answer retrospectively and prospectively to all such doubts and castigations? In the first place, I am a member of the Church of England; and, by God's blessing, I intend to continue so. Secondly, I shall do my best to maintain in full vigour the Established Church of this kingdom. Thirdly, although I do not concur in all Mr. Spurgeon's sentiments, nor always approve the language in which they are conveyed, I regard him as a man of great ability, of great earnestness, and doing a great work. And, in these days of trouble, rebuke, and of blasphemy, I will, if requested, give the right hand of fellowship to him, and to every other, who will preach Christ to the masses of our people."

THE CHURCH IN WALES.—Here is a curious fact for those who are beginning to draw comparisons between Ireland and Wales in ecclesiastical matters. At a place called Maesmynis, near to Llandrindod, Wales, there stands a church, or rather the miserable remains of one, which the incumbent of the parish seeks to rebuild. We have before us his eloquent appeal to the public, which contains a few awkward revelations. He says, "Owing to the refusal of Church-rates" the church has gone to decay; and that having "no resident landowners to help" the public at large are solicited to subscribe towards the rebuilding. The parishioners cannot, or perhaps, rather, will not do anything, for "most of them are Dissenters," so if wealthy Churchmen abroad don't help, the Dissenters at home won't be able to have a pretty ecclesiastical building to look at! The circular, if it proves anything, proves this: that the incumbent has tried to tax Nonconformists for the support of an alien Church, and has failed, and he has nobody else to help him.—*Oswestry Advertiser*.

DEATH OF THE BISHOP OF HEREFORD.—The Right Rev. Renn Dickson Hampden, Bishop of Hereford, D.D., died on Thursday evening. The deceased gentleman was seventy-five years of age. He was a ripe scholar—a Double First of Oxford. His college career, which extended from 1813 till 1847, during which period he filled many high academical positions, was remarkable for the theological position he assumed in relation to the ardent Church feeling which at that time agitated the University. In 1847 he was appointed to the bishopric of Hereford, despite the stormy opposition of the High-Church party. He made several valuable contributions to literature. The vacant mitre is, it is said, likely to be conferred upon the Dean of York, a High-Churchman, and a member of the great Tory family of Duncombe. In consequence of the death of Bishop Hampden, Dr. G. A. Selwyn, Bishop of Lichfield, becomes "a spiritual peer," in virtue of the act providing for the erection of the see of Manchester.

REFUSAL TO BURY AN UNBAPTIZED CHILD AT BUCKHURST-HILL.—An infant of six months old (whose parents are in humble circumstances) having died without having been baptized according to the rites of the established religion, upon the funeral reaching the church at Buckhurst-hill, Essex, it was intimated that the usual prayers would not be allowed to be read, the reason alleged was that the child had not received baptism. A sympathising Christian gentleman, feeling justly indignant at the conduct of the officials of the church, most kindly volunteered to read the burial service over the remains of this infant. The service was accordingly read, not, however, in the church, but on the adjoining public highway, previous to the body being carried into the churchyard. What makes this affair more particularly odious, is the fact that another funeral of a child of much the same age (but presumably baptized) received the usual decencies of Christian sepulture.

KEBLE COLLEGE.—A WRATHFUL BISHOP.—The first stone of Keble College—the first college founded in Oxford for more than two centuries and a-half—was on Saturday laid by the Archbishop of Canterbury, in the presence of a very large number of distinguished personages. The ceremony was preceded by service in St. Mary's Church, where the Bishop of Oxford preached. After the laying of the stone there was a large and most enthusiastic meeting held in the Sheldonian Theatre, the Archbishop in the chair, when speeches were delivered by Lord Carnarvon, the Bishops of Oxford and Lichfield, and Mr. Gathorne Hardy. Dr. Wilberforce, we are told, wore his velvet "biretta," "a circumstance that caused some congratulatory remarks among the numerous advocates of high Ritual present." But the Bishop was full of bitterness and wrath, which he vented in fierce denunciations, both in his sermon and at the public meeting. In the sermon he was vaguely denunciatory of the modern "Moabites," with their "sneering criticism" and "shallow philosophy," who attacked the Church as the repository of dog-

matic truth. Before he rose to speak in the evening, Mr. Hardy had just informed the meeting of the attempt made on the life of Prince Alfred. This announcement served as a text to the Bishop, and he improved it in a wonderful way, by showing that the revenues of the Irish Church were being confiscated to meet the wishes of assassins. He thanked God that the Carthaginians had not yet got the University of Oxford. He then went on to take comfort in the circumstance that while the worn-out hacks of political life offered sacrifice to the Church, the young blood (Mr. Hardy was by his side), the young intellect, the young powers, were in favour of maintaining our Christian character, and not of "buying off miserable, traitorous assassins by giving them the endowments of our clergy."

CHURCH-RATES IN THE PARISHES.—At a vestry-meeting held at Biggleswade a few days ago, the vicar (Rev. C. Doulton, M.A.) recommended for the future the adoption of a voluntary subscription for the repairs and incidental expenses of the church in lieu of the ordinary rate. The churchwardens concurred, and a formal resolution to that effect was carried unanimously. One of the churchwardens, in proposing a vote of thanks to the vicar, spoke strongly in favour of the change as conducive to the best interests of the Church. At the Preston Police-court on Saturday, the Rev. Henry Throver, Catholic priest, Woodplumpton, was summoned, at the instance of Mr. Thomas Carlisle, churchwarden in Woodplumpton, for 6d., being his proportion of Church-rates levied in that parish. Various legal objections were made on behalf of the defendant; and the magistrates decided that as the validity of the rate was disputed, the court had no jurisdiction. A similar case against Mr. J. Wrigley, Woodplumpton, was then gone into, and disposed of in similar manner. Mr. Moore, solicitor, stated that, as at present advised, he was prepared to carry the cases into the ecclesiastical courts.

MR. GLADSTONE AND HIS MALIGNERS.—Mr. Gladstone has addressed the following letter to the papers:—

Though reluctant to attempt any encroachment on your space with reference to personal matters, I feel that I have no alternative at a time when personal charges, however irrelevant, are employed as the means of injuring or impeding a great cause. Within the last fortnight, or thereabouts, the following statements, purporting to be of fact, have been assiduously circulated respecting me in different parts of the country:—

- 1st. That when in Rome I made arrangements with the Pope to destroy the Church Establishment in Ireland with some other like matters, being myself a Roman Catholic at heart.
- 2nd. That during and since the Government of Sir R. Peel I have resisted and (till now) prevented the preferment of Dr. Wynter.
- 3rd. That I have publicly condemned all support to the clergy in the three kingdoms from church or public funds.
- 4th. That when at Balmoral I refused to attend her Majesty at Crathie church.
- 5th. That I have received the thanks of the Pope for my proceedings respecting the High Church.
- 6th. That I am a member of the High Church Ritualist congregation.

Aware how in times of public excitement rumour grows and gathers through the combined action of eagerness, credulity, and levity, I will not bestow a single harsh word upon any of these statements. Neither will I advert to the cause to which some of them may be due, for I am determined to avoid, as long as it may be possible, evenomening a great political controversy, and what I think a noble cause, with the elements of religious bigotry and hatred. But I will, in the first place, declare that these statements, one and all, are untrue, in letter and in spirit, from the beginning to the end; and, since it is impossible for me to continue entangled, as I have recently been, in the searches and correspondences which such fictions entail, I venture to request all persons whatsoever who may be interested in the matter, if any like statements should hereafter come under their view, in the interest of truth to withhold their belief.

To more vague and general charges this is not the place to refer.

11, Carlton-house-terrace, April 24.

Religious and Denominational News.

Dean Stanley has consented to preside at the dinner in connection with the anniversary of Chesham College, and the sermon will be preached by the Rev. T. Binney.

NORTHAMPTON.—On the 25th March the Rev. Edward Hill resigned the pastorate of the church assembling in King-street Chapel, Northampton.

COLNE.—On Friday, April 10, services were held in connection with the settlement of the Rev. J. H. J. Taylor as pastor of the church and congregation at Colne, Lancashire. The Rev. J. Reid, of Burnley, read the Scriptures and offered prayer. A discourse on the Principles of Congregationalism was given by the Rev. Watson Smith, Wilmslow. The Rev. Thos. Drew proposed the usual questions. The prayer was offered by the Rev. Geo. Gill, and the Rev. E. J. Maitland delivered the charge. In the evening a sermon to the church was preached by the Rev. J. Morgan. The Revs. E. Gough, R. Botterhill, and B. Wilkinson also took part in the day's proceedings.

BISHOP'S HALL CONGREGATIONAL CHAPEL.—This ancient place of worship has undergone extensive alterations and repairs. The pulpit, which stood formerly at the side of the building, has been removed to the end; the old cell-like pews have been replaced by low open reclining seats, and two deep old-fashioned galleries have been taken away, while about the same amount of sitting-room has been

secured by economising space in the area. This capital improvement has been effected at a cost of about 180*l*. The reopening services were held on Easter Monday, when in the afternoon the Rev. R. S. Ashton, B.A., of Weymouth, preached. The evening meeting was presided over by W. Rawlinson, Esq., and the following ministers took part in the services—the Rev. R. S. Ashton, W. Gammon, G. S. Reaney, S. Wilkinson, and J. Young.

THE REV. GEO. JOHN HILL was publicly recognised as the minister of the Seamen's Chapel, London Dock (in connection with the Seamen's Christian Friend Society), on Tuesday evening, April 21st. The attendance was large, and many mariners were present. The service was opened by the Rev. G. Meadows Butler (late pastor of Rose Valley Baptist Church, New York). Introductory lesson and prayer by the Rev. W. T. Henderson, of Devonshire-square Chapel, after which the Rev. W. Leask, D.D., of Maberley Chapel, delivered an impressive address on the "importance of mission work among seamen." The questions were asked by the Rev. E. Davies, of Caledonian-road Congregational Church. The prayer was offered by the Rev. T. B. Barker, Chaplain of Abney Park Cemetery, &c. A faithful and appropriate charge to the minister was delivered by the Rev. Jabez Burns, D.D., of New Church, Paddington, and the concluding prayer was offered by the Rev. P. Dickerson, of Alie-street Chapel.

MORETON HAMPTON.—On Monday, April 13th, the foundation stone of a new Congregational Church was laid at Moreton Hampstead, Devon, by the Rev. E. Prout, of Torquay, who delivered a very instructive and interesting address on the occasion. The following ministers took part in the services of the day:—the Rev. J. Allen, H. Cross, N. Parkyn, Dr. Ritchie, F. Wagstaff, F. Thomas. The new church is to seat on the ground floor 300 persons. The style will be Gothic. The architect is Mr. Farring, of London; the builder Mr. Luscombe, of Torquay. The cost of the church will be about 800*l*; but 200*l* more are required for the land, boundary walls, and sundry other matters. The project owes its success almost entirely to the Rev. E. Prout, who has nobly exerted himself to raise nearly all the money that has as yet been secured for the building.

PRESENTATION TO A BAPTIST MISSIONARY.—The Rev. Mr. Carter, a Baptist missionary from Ceylon, and who is a native of Arnesby, in this county, has been residing in Leicester for four or five years, having been compelled to return to England on account of his health. During his stay in Leicester he has been actively engaged in translating the Bible into the Singalese language. Having nearly completed this task, he is about to leave for America, where he intends to complete his translations and then return to his post at Ceylon. A number of ministers and friends, being anxious to express to him their esteem and regard for him, a missionary breakfast was held in the schoolroom of Charles-street Chapel on Wednesday last. There was a numerous attendance both of ministry of the town and conspicuous laymen. After addresses by the Revs. T. Lomas, H. W. Williams, N. Haycroft, and R. Harley, who have just settled over the church at Bond-street, the Rev. J. P. Murrell, in the name of the meeting, presented Mr. Carter with a purse containing fifty-two guineas, which was suitably acknowledged. The meeting was afterwards addressed by the Rev. J. C. Pike and Mr. Bassett, of Countesthorpe, and was concluded with singing and prayer.

ROTHERHAM.—The foundation stone of a new school building, in connection with the Rotherham Congregational Church, was laid on Thursday afternoon, by Mr. Henry Lee, of Sedgley Park, Manchester, and the ceremony was witnessed by a large number of the school children and congregation, including a few visitors from a distance and a number of ministers. The proceedings having been opening with singing and prayer, Mr. Joseph Newsom presented to Mr. Lee, who laid the stone, a beautiful rosewood mallet and a silver-plated trowel. The stone having been laid in the usual manner, with copies of the local papers and a document containing a brief record of the day's proceedings, and the names of the officers of the school, deposited in a cavity beneath it, Mr. Lee delivered an address to those present. Addresses were afterwards delivered by the Revs. Dr. Spence, Dr. Campbell, and E. Conder. The proceedings closed with a collection on behalf of the building fund, the amount contributed being 16*l*. Further promises to the amount of 20*l*. were obtained, making a total of 458*l*. Mr. Lee also promised two subscriptions of 25*l*. each towards the schools, and a third, of the same amount, towards clearing off the debt on the new church. At the conclusion of the ceremony a largely attended tea-meeting was held in the Mechanics' Hall, the proceedings afterwards being presided over by Mr. Lee. The sum of over 400*l*. has been raised towards carrying out the project, and the work is now in active progress. The total cost of the new building will be 600*l*., and it will provide accommodation for 500 children.

CHRISTIAN COMMUNITY.—A meeting was held in St. Luke's Workhouse, City-road, under the auspices of this society on Thursday last, the 23rd instant, under the sanction of the guardians. There were 840 inmates in the house, and during the afternoon all that were confined in the sick and infirm wards were supplied with half-a-pound of cake and an orange each, while the same were given to about 400 who attended the meeting in the hall in the evening as they retired at its close. A goodly number of the members and friends, including several of the guardians and their ladies, assembled in one of the spacious board rooms of the new Town-hall and partook of refreshment. About half-past six o'clock the chair was taken by J. Jeal, Esq., one of the

senior guardians, the place being packed to its utmost dimensions by the poor people, a few reserved seats and the platform being crowded by the speakers and visitors. The meeting was opened by singing, and prayer was offered by the Rev. John McKenny, of Hoxton. The secretary then reported the work carried on in the visitation of the house for religious instruction by the members, testifying to the kindness of the master and matron in assisting in the services, to whom, with the guardians, he tendered the very grateful acknowledgments of the members. The chairman, with the Revs. John McKenny, Thomas Peckston, M.A., and Messrs. T. B. Smithies, G. Kirkham, J. C. Masters, J. Moreland, and others, addressed the meeting all in the most appropriate and kindly terms, which the poor people listened to most attentively. Several hymns were sung between the speeches, which contributed very materially to the pleasure of all present. A very cordial vote of thanks was passed to the guardians, master, and matron, for granting permission to hold the meeting and for assisting to carry out the proceedings in every way. This was responded to by Mr. Adams, one of the guardians, who stated that the thanks of the guardians were rather due to the kind friends who visited the poor people from week to week, and for taking the trouble of holding that meeting which must be followed by much good. The master of the house also followed, and testified to the efficient labours of the members during the twelve years he had been master of the house, stating that he considered he had received very material help in the government of the house from the instruction given by the members. The meeting closed with devotions about half-past nine o'clock, when the poor people retired, each receiving their piece of cake, &c., with a small book kindly supplied by Mr. Smithies, for which they were exceedingly thankful. The greatest interest was manifest during the whole evening, the poor people were clean and neat, reflecting the greatest credit upon the master and matron. The expense was met by the chairman and other friends, who kindly contributed a special fund to meet such demands, the ordinary funds not being available for such purposes.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—On Monday evening the twenty-third annual meeting of the members and friends of this society was held in Exeter-hall, under the presidency of the Earl of Shaftesbury; supported by the Rev. Dr. Miller, vicar of Greenwich; the Rev. Samuel Martin, of Westminster Chapel; the Rev. C. H. Spurgeon, of the Metropolitan Tabernacle; the Rev. R. D. Wilson, of Craven Chapel; the Rev. Richard Roberts, of the Wesleyan Chapel, St. John's-wood, and Mr. Samuel Morley. The hall was densely crowded. Mr. W. Edwin Shipton, the secretary read an interesting report of the past year's proceedings; from which it appears that in 1867 the society was joined by 181 new members, and assistance was rendered towards the organisation of new associations in twenty-one towns in England. There are now in co-operation with the London Association, at home and abroad, 736 societies, having 58,430 members, and 241 others from which no return of members has been received. In England and Wales there are 101 associations, with 11,917 members; in Scotland, 47, with 3,098 members; and in Ireland, 10, with 817 members. The central Bible class in Aldersgate-street was attended during the year by 3,300 different young men, and the reading-room, by 818, of whom 325 had joined the educational classes. The year 1867 opened with a debt to the treasurer of 782*l.*, while the expenditure of the year on all accounts had been 3,123*l.*, giving a total of 3,903*l.*; but the receipts amounted to only 3,344*l.*, and at the close of the financial year there still remained a debt of 641*l.* The account, however, includes a special expenditure of 220*l.*, not likely to recur for some years, and an augmentation of about 400*l.* per annum would keep the income on a level with the outgoings. The noble chairman, who spoke with a feeble voice, excused himself from delivering an address, as he had only just returned from England after a four months' tour in search of health, which, unhappily, he had not found. Indeed, he ought not to have been there; but he could not deny himself the honour and pleasure of once more presiding. The Rev. Dr. Miller proposed, as a sentiment, "That in this day of discord, strife, and reproach, the hope of the Church of Christ and our country lies in the revival of earnest spiritual religion;" and having defined what he conceived to be the meaning of "spiritual religion," he declared that the time is coming when the war cry must be raised again of the "Bible and the Battle of the Reformation." The Rev. R. D. Wilson seconded the resolution, which was assented to by acclamation. The Rev. C. H. Spurgeon then moved a resolution, affirming that the association commends itself to the sympathy of Christian men, and it is entitled to their active support. The association had a creed, and that creed, he said, was "The Bible, the whole Bible, and nothing but the Bible." The resolution, which was seconded by the Rev. R. Roberts, was carried in the same manner as the first, and, after some other speeches the meeting closed as it began, with prayer.

The Rev. Samuel Cox, of Nottingham, author of the "Private Letters of St. Paul and St. John," &c., has in the press a popular commentary on the Book Ecclesiastes, entitled "The Quest of the Chief Good." It will consist of about 300 pages, including a new translation. We understand that the special object of the book is not only to enable lay readers to become thoroughly acquainted with the tenour and purpose of "The Words of the Preacher," but also to illustrate those "words" by descriptions of the social and political conditions of the Hebrew, Babylonian, and Persian races at the period covered by this inspired writing.

Anniversary Meetings.

THE BAPTIST UNION.

The annual session of the members of this Union was held on Monday in John-street Chapel, Bedford-row, the proceedings attracting a numerous attendance of ministers and friends. The body of the chapel was occupied by ministers and delegates, but the galleries were thrown open to the public, and were well filled. The morning's programme included devotional exercises, an address from the Chairman, the report of the committee, and a paper and discussion upon national education.

The Rev. Dr. Burns presided at a devotional meeting, in which the Hon. and Rev. B. W. Noel, the Rev. J. Chown, and the Rev. J. Clifford took part, after which the business of the session commenced.

The Rev. Dr. Gotch, of Bristol College, in taking the chair, was loudly cheered. After acknowledging the honourable position in which he had been placed, he said he should direct their thoughts to the special duties which belonged to them at the present time, arising out of their peculiar position as Baptists. But here they were met at the outset, were they justified in placing themselves in this peculiar position, on the ground of their holding certain views respecting the ordinance of baptism? Whatever might be their views upon the question whether Baptists should admit to their fellowship, either as communicants or as members of churches, unbaptized persons, they were equally charged with causing an unnecessary division of the Church universal. That denominations were not utterly evil and wholly to be condemned, was a proposition capable of abundant proof. Looking at the constitution of the human mind and the history of Christianity, each line of argument proved that diversities both in theory and practice were a matter of necessity, and some of these diversities were of such a kind as that it was impossible for those who held the diverse opinions to unite together for all the purposes contemplated in the organisation of a Christian society. There were two ways, and only two, in which those who sighed for uniformity, confounding it with unanimity, could attempt to destroy denominations—repression and comprehension. In this age and this country both were impossible. Free thought would not endure to be coerced into silence, nor would it be allured into a nominal but unreal union. Every attempt to do away with denominations issued in the founding of a new sect, which probably itself became the occasion of still further division. He believed the Baptists had solid ground on which they might take their stand in justifying their separation from other bodies of Christians. Their views of the ordinance of baptism arising out of these, and their views of Christianity itself in its relation to the Church and to the world, not only allowed but required them to maintain a separate existence, at least in the present condition of the Universal Church. They maintain that baptism is immersion, or dipping, or, in other words, that dipping is the essence of the ordinance. They consequently maintain that, as the duty of being baptized rests simply on positive command, there is no obligation whatever for performing any other outward act than that which is commanded, and no warrant for the substitution of any other outward act than that which is commanded, and no warrant for the substitution of any other act which it is presumed will be an equivalent for it. They also maintain that baptism is only to be administered to those who profess their faith in Christ, and that the Christian life and profession is a matter altogether personal and individual. These principles justified and required the existence of Baptists as a distinct denomination. It was not the mere form of baptism which separated them. By their principles they were separated from Episcopalians practising the baptism of infants, from Presbyterians maintaining that the Church consists of believers and their children, from Wesleyans and from the Independents. It might be objected in regard to their Pædobaptist brethren of the Congregational denomination that the points of agreement between them and Baptists were so many and so important that the two great divisions of Congregationalists might surely forget their differences and become a united body. He should be sorry to think that such a union could never take place. By all means let them unite in all practicable ways, and let them remember with thankfulness to God in how many ways union was not only practicable, but was even now enjoyed. (Cheers.) Nevertheless, he could not but profess his belief that neither denomination was prepared for such a complete union. (Cheers.) To be effective it should be a union founded on principle and not on compromise. It was, he thought, evident that both sides were far from having reached the position where each church should be allowed the right of regulating its own affairs and of prescribing its own terms of communion. He ventured to say that they, as a denomination, had advanced as far towards it as their Congregational brethren. (Cheers.) Having indicated the position the Baptists maintained in relation to other denominations, Dr. Gotch turned to the consideration of the position they maintained in relation to the State; the question of Church and State being, he said, the leading question of the present generation. It was clearly their present duty to seek to gain as distinct and consistent a view of the whole question as they could. He looked at the question first from the political point of view, for they did not abandon their privileges or their duties as citizens by becoming members of a religious community which rejected alike the patronage and the control of the State. (Cheers.) He thought they could not deny to the State the abstract right of legislating in matters of religion. And,

further, taking merely the State view of the question, it would appear to be good policy that the State should put the outward observances of religion under its patronage. None knew better than statesmen that religious influences tended to produce orderly and peaceable citizens. The Established Church, which from the statesman's point of view should be a National Church, was not the Church of the majority of the nation. What was the statesman's remedy for this? Coercion was impossible, and there only remained comprehension. This was the statesman's true remedy: that the National Church should include within its limits all the sects. But even then there would remain a residuum of dissent, for coercion would in such a state of things be still less practicable. He thought that such a scheme might before many weeks passed be proposed in regard to Ireland. Changing their point of view from the political to the religious, he asked how the Church of Christ should look upon Establishments. The largest section of the Christian community in this country said that it should accept the patronage and submit to the control of the State. The distinctive principles of the Baptists were irreconcilable with State alliance, and they were the only denomination of Christians who thus, from the nature of the case, were obliged to refuse such alliance.

Episcopalians can and do accept it. Presbyterians can and do. Wesleyans could, and I suppose many of them would, if the alliance were such as to secure in their judgment practical freedom of action. The Society of Friends I think could. (Laughter.) The Independents as a body certainly at the present time would not, but I do not see that their principles preclude their entertaining the question. I think our principles do preclude our entertaining it. What, then, is the difference? Precisely that which distinguishes us from all the other denominations—that which we may call the principle of individuality. It belongs to the very essence of our creed that Christianity is simply and solely personal. A Christian nation as distinct from the individual Christians that compose the nation is from our point of view an impossibility. A Christian family as distinct from the individual Christians that compose the family, is equally impossible. In the case of all, or nearly all, Pædobaptists, the children of church-members have some status more or less definite in the church, and thus the church appears to the eye of the statesman a more stable body. With us the children of church-members become connected with the church only by their own voluntary act. To the statesman, then, the Baptist denomination will scarcely realise the notion of being a section of the National Church, since that large class which from a State point of view belongs to the denomination, and which is growing up under its teaching and becoming imbued with its principles, has in truth no status in our churches, and therefore cannot strictly belong to the National Church, however comprehensive it be made. Whilst, on the other side, the members of Baptist churches, from their very principle of individualism, will be more likely than any other denomination to resent the control, however gentle it may be, which the State exercises. Thus it seems to me that our principles place us at a further distance from the possibility of our forming part of a comprehensive National Church than those of any other denomination place them. (Cheers.)

Dr. Gotch proceeded to ask what would be the effect on Nonconformists of the disestablishment of the Episcopal Church? They were little able to estimate it; but he hoped that one part of the effect would be to awaken the Christian zeal and energy of every section of the Established Church. The immediate effect might be the depression of all the present Nonconformist denominations arising from the increased vigour and Christian zeal of Episcopalians. The duty pressing upon them as Baptists was that they should be prepared to assert and maintain this principle in such new and untried circumstances, and that they might do this successfully, it was necessary that they should hold it intelligently now. The disestablishment of all religious denominations would remove all controversies between Christians from the arena of politics. When legal restrictions were removed, the authorities which now are final in many a controversy would themselves be called in question, and an appeal be made to the Bible. There would be a real increase in spiritual life and activity. The Church Universal would set about its proper business of persuading men to be reconciled with God, and to lead holy lives before their fellow-men, and thus piety and practical godliness would increase in the land. Religious controversy would cease to be embittered by political aims and motives; the jealousies of rival sects manifestly aiming at the same great object would become so tempered by Christian love that its most frequent display would be in "provoking one another to love and to good works."

Does this picture, he said, seem too highly coloured? I hope not. With all our dissensions, and we must remember that amidst the coming controversies they will be increased, we yet see many signs of a nearer approach to the sentiments of Christian brotherhood, which the diversity of sects not only admits, but demands as the very reason of its existence.

Dr. Gotch, in conclusion, briefly touched upon the question of education, stating that their principles presented no barrier whatever to State education in itself. They were compelled to oppose it only when the State enacts Church education. Finally he said—

In conclusion, brethren, let us review our principles. If they are unsound, let us frankly and at once abandon them. If we believe them to be true, let us carry them out consistently, not deterred by the difficulties which oppose us, not daunted by opposition, even though it come from our fellow Christians; on the other hand, never forgetting that spirit of meekness, which is one of the chief ornaments of the Christian character. And thus, whilst we place ourselves in a position of separate action, which some of our Christian brethren think we need not assume, and some would brand as schismatic, let us strive to show forth the more excellent way of

Christian love, so that whilst we resent the bonds of uniformity, we may persuade all that we ourselves gladly put on and desire to include them within that girdle of "love which is the bond of perfectness." (Loud cheers.)

The Rev. Dr. STEANE rose to move the best thanks of the assembly to the chairman for his inaugural address, and that he be requested to allow it to be printed with the minutes of the session. This resolution, he said, needed no enforcement. He could only express his conviction that if they had such instructive, such intellectual discourses delivered at their annual gatherings as the one to which they had just listened, the Baptists would soon have their annual meetings crowded. (Cheers.) He recollected years ago reading a piece on the duty of endeavouring to combine charity with orthodoxy. Now the chairman had shown them how to combine love and logic. (Cheers.) The address which had just been delivered was pervaded by sound principles of Catholicity, and maintained with incisive logic. It was the discourse at once of a philosopher and a theologian, and was worthy of a unanimous vote of thanks. (Cheers.) Alluding to the reference in the address to the union between Baptists and Independents, Dr. Steane said that they might look forward to a time when, if the two bodies were not united, there might be a more efficient union than at present. In respect to the political part of the address, he said he could not but congratulate himself upon being a Baptist, and that they had so long held the principles which had been enunciated. (Cheers.) At a festival the other day at which he was present, a bishop was called upon to make a speech. Said the bishop, "Whatever may be our political principles, we cannot but acknowledge that the times in which we live are difficult and dangerous times." (Cheers and laughter.) I (said Dr. Steane) was not called upon to speak, but if I had been, I should have had satisfaction in saying, the times may be difficult and dangerous, but they are redolent of justice and brilliant with hope. (Loud cheers.) He thought they might congratulate themselves that their principles were making progress on the Continent of Europe, and he quoted from a letter written by Mr. Butler, of Hamburg, testifying to the extraordinary change which had come over Germany. Moving the resolution, he resumed his seat amid loud cheers.

The Rev. Dr. DAVIS seconded the resolution. He said he would echo the words which had been heard some years back, "Thank God for Dr. Gotch." He had personal reasons for shouting out those words, for, from the days that they were fellow students, the chairman had exercised towards him kindness which he could never adequately acknowledge. But thanks were also due to him on public grounds, and in hearty terms he eulogised the exertions of Dr. Gotch in the service of sacred literature. (Cheers.)

The Hon. and Rev. B. W. NOEL supported the vote of thanks. He said he had listened to the address with great satisfaction, and with still greater satisfaction he learned that it was about to be printed. That would give them an opportunity of fairly and thoughtfully studying it. It was not a paper to be disposed of in half-an-hour's reading. (Hear, hear.) He thought it would be an important guide especially to young ministers in years to come who would have to take part in public questions. Two things in the paper specially commended it. In the first place, there was the maintenance of their distinctive principles on the ground that they liked to follow the Lord Jesus Christ in all His directions. They liked to follow Christ fully. That was the ground of their separation. (Hear, hear.) They were not separated by an act of their own, but by necessity laid upon them. If they had the utmost disposition to join with others, the difficulties did not arise on their part, but because they did as the Lord had taught them. Holding to their own principles, it should be their aim to go on in a brotherly way in maintaining truth and duty. There was a second point in the address worthy of their best thought. There was a strong opinion—it had been expressed by Mr. Disraeli—to "level up." There were those who wished to deal with the Church and State question in a way that would provoke the least opposition. If the idea of such statesmen were consented to, there would be a levelling up. But the paper of the chairman had shown them, and he (Mr. Noel) hoped it would be remembered, that they did not wish to be brought to equality on those terms. (Cheers.) They did not wish to be loaded with the gold of the State, and, like the woman of whom they had read in a sinking ship, go down encumbered by the weight of the gold she would secrete about herself. (Cheers.) A porter who had long been carrying a heavy load was apt to be irritable at the close of the day if he were so much as touched. And they wanted to go on their way without a touch. (Cheers and laughter.) He was very glad to see the course things were taking. He was glad to see that disestablishment was wanted, and not a combination; but this entirely depended on the firmness of Nonconformists. (Hear, hear.) If they maintained their principles, public men could not be strong enough to stand against them. If they maintained their own position, and said, "On no condition whatever will we consent to be established," and always maintain that there must be equality before the law on the part of those professing Christ, then we shall have not only the disestablishment of the Irish Church, but the Church of England will go too. (Cheers.)

The resolution was put to the assembly, and carried amidst loud cheers. Dr. Gotch returned thanks, and placed his paper at the disposal of the Committee.

THE ATTEMPT ON PRINCE ALFRED'S LIFE.

Dr. UNDERHILL then moved that Dr. Steane and Mr. Noel be requested to prepare an address of con-

dolence with the Queen, and to express the sincere congratulation of the assembly that Divine Providence had watched over his Royal Highness the Duke of Edinburgh and protected him in the hour of danger. (Loud cheers.) He said it was right that the session should not allow a moment to pass without expressing their sense of thankfulness to Almighty God for the favour which had been vouchsafed to the Queen's son. Amongst the Baptists there was a common sentiment of loyalty to the Crown and of love to the Queen. (Cheers.) A leading statesman had recently said in connection with a great movement at present taking place, that the tenure of the Crown would be endangered by it. (Laughter.) There was great appropriateness therefore in their passing a resolution expressive of their loyalty and admiration. (Cheers.)

The Rev. W. BROCK very cordially seconded the resolution as an Englishman and as an English Nonconformist. He could not help being reminded of the practical value of their Nonconformity yesterday (Sunday) that they were able without any order from the Privy Council, and without the preparation of any document, to commend their mourning Sovereign and her wounded son to the gracious protection of their Heavenly Father. (Loud cheers.) He thought many a good man in the Established Church must have envied them yesterday. He had great pleasure in seconding the resolution, especially after reading the Queen's book, which was one of the most interesting he had ever read. (Cheers.)

The resolution was carried unanimously, and the assembly joined in signing the first verse of the National Anthem.

The Rev. J. H. MILLARD intimated that as the time was advanced, he would reserve the report of the committee until Thursday. The following is an abstract of it:—

It stated that the year just passed away had been signalised within their own borders by an unusual degree of prosperity and peace. The churches generally have "had rest, and walking in the fear of the Lord have been greatly multiplied." When all the losses arising from death and from exclusion were deducted, the clear increase to their fellowship reported for the year was 7,757, being a considerable advance upon any report of previous years. The average rate of increase had been five per church, which was also a higher rate than had been reached since 1860: but in some favoured districts, such as the metropolis and South Wales, this average had been far exceeded, and had risen even so high as twenty-three per church. Besides this, also, as many as twenty-seven new churches had been originated, which, for a season perhaps, might diminish the strength of the elder churches; but planted as most of them were in favourable positions—no fewer than nine of them being in London and its environs—they were sure in process of time to become flourishing centres of spiritual life. The total number of churches now reported for the United Kingdom was 2,411; of chapels, 2,642; of members in fellowship, 221,524. And thus a year which had been specially marked by the appearance of dark and portentous clouds in the ecclesiastical firmament, had only brought showers of blessing. Churches established by law, or receiving their revenues from the State, had been distracted by internal dissension, and had trembled daily lest the arm of the earthly protector should be withdrawn; while the Baptist churches of the kingdom, in common with others equally independent and free, had rejoiced more than ever in their simplicity of worship, their liberty of action, and their adherence to Holy Scripture alone as the rule of faith and order, and had proved once again that "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." In referring to the changes in the ministry which had occurred during the year, the report deplored the loss of thirty-two honoured brethren. Dr. Thomas Price, formerly the pastor of the church at Devonshire-square, would long be held in remembrance for the genial and dignified virtues of his character, as well as for his eminent labours as a pastor and a writer. The number of brethren, however, who had entered on the pastoral office was far greater than the number lost to it by death or from other causes. The accessions this year had been eighty-three, and it was highly encouraging to observe that fully three-fourths of these had been suitably prepared for the great work of their lives by a training in one or other of the colleges. Further evidence of progress was also afforded by the energy with which chapel-building was carried on. Twenty-five new places of worship had been erected at a cost of 33,623*l.*, whilst thirty-one others had been enlarged or otherwise improved at an expense of 11,230*l.*, making the total outlay in this direction about 45,000*l.* The committee suggested that these statistics were not merely worthy of passing notice, but of most serious consideration. They revealed, on the one hand, the sources of their strength, and, on the other hand, the places yet needing to be strengthened. The returns obtained were in some respects superior to those supplied by any other denomination; but they were still defective and inaccurate, and the committee urged on the assembled brethren the duty of aiding them to make these returns more exact and useful by habitually forwarding to the secretary all the necessary items of intelligence. In the impending conflict on national education, it would be of incalculable service if the means were at hand of exactly gauging the educational work already accomplished by the Baptist churches, whether in Sunday or day-school. The more public action of the Union during the past year had been mainly connected with the discussions and meetings held at the autumnal session at Cardiff. Notwithstanding some difficulties con-

nected with holding that session, the proceedings had been most spirited and enthusiastic. Practical action was taken in the appointment of committees, one to consider the course which ought to be taken upon national education, and another to mature if possible a scheme for the augmentation of the incomes of brethren in the ministry inadequately sustained. At the request of the Liberation Society, the committee were promptly called together, and a petition was adopted in support of Mr. Gladstone's resolutions respecting the Irish Church, which the right honourable gentleman himself presented to the House of Commons during the progress of the late debate. And as the Triennial Conference of the Liberation Society was shortly to be held, the committee suggested that a somewhat numerous deputation should be appointed by the session to attend it. The report concluded by expressing the conviction that the annual assembly of the Baptist Union had never been convened under circumstances so auspicious as the present.

NATIONAL EDUCATION.

The Rev. S. GREEN, B.A., next read a paper on "National Education," of which the following is an abstract:—

At the outset he laid down these principles: That as members of a Christian community their duty was not to discuss the details of educational measures, but to consider "the great lines of policy that will comport with our convictions"; and secondly, they must regard the question practically—they were not then to describe ideal relations between the School, the Churches, and the State. Mr. Green then entered upon a rapid survey of all that had been done in this matter since 1833, in which a grant of 20,000*l.* was made for the building of schools, down to the present time, and the attitude which Nonconformists had at various times taken upon the question. He showed that in the earlier stages of the discussion Nonconformists desired a comprehensive measure "for the advancement of secular education, concerning which all were agreed, and not for education in religion, on which they were so much divided." During the discussion of the famous clauses of Sir James Graham's Factories Bill, the Baptist Union first declared that "the education of the community is not the proper business of the State." It was not in mere recoil or in utter despair that this conviction arose, but the dogma that religion and education were inseparable made the inference seem irresistible that education should be wholly left to the voluntary principle. The objections and difficulties of Nonconformists were increased by the Minutes in Council of 1846, but the working of these minutes had now been considerably modified; the inquiry into the religious character of schools unconnected with the Church of England had never been more than formal, and the Revised Code repealed such inquiry altogether; all that was now required was that a school, to be qualified for a grant, must be either connected with a religious denomination or the Bible must be read in it daily. This provision also is morally certain soon to be repealed. That the Church of England had absorbed so large a portion of the grants must have largely arisen from the identification of religion with educational voluntarism, and it was necessary now to reopen the question whether the two could not be separated. A religious spirit in school, as elsewhere, should hallow all that we do. But this can never be regulated by legislation nor secured by the imposition of catechism or creed. Baptists had always opposed Denominational schools. They refused, in 1843, to follow the example of the Congregationalists in this respect; they preferred to support the British and Foreign School Society, and many (and as this question grows an increasing number) would prefer that our popular day-schools should be wholly secular, and thought that the religious instruction might be safely committed to the resources and zeal of the churches. But these questions might be waived. "The school, as far as their principles were concerned, might be denominational, Biblical, or secular—that part which the Government might rightly support was the secular only; was it then inadmissible that denominational schools should be paid for the work which they do in common with others, provided they perform it as well? It would be ridiculous to set themselves altogether against denominational schools. The Church of England, Roman Catholics, Wesleyans, and very many Nonconformists who are not yet prepared for the separation between the two kinds of teaching, demanded and supported them; and Mr. Green went on to argue that if we insist on purely secular schools we must exclude the Bible. "If the Nonconformist has his civil rights as against the Churchman, so has the unbeliever as against the Christian. Refuse, then, to authorise the denominational school. You must, sooner or later, logically condemn the Biblical school also, and add to the array against you the whole forces of the British and Foreign School Society, as well as of the many remaining Nonconformists who will never consent to banish the Bible from the schoolroom, although they will not permit the hands of Government to place it there. Should our rigid principle require all this, it must be done; only we may in that case close the question, attempt our best with exclusively voluntary schools, and wait for happier times. By what provision, then, may the rights of conscience be secured? The only possible expedient—an insufficient one it must be readily admitted—is the extension of the principle of the Conscience Clause. As it stands, that clause applies only to new schools in the trust-deed of which it is inserted not always, but in certain special cases, that is when in the opinion of the Committee of Council there is not sufficient room for another school than the one proposed, this must be bound over to exempt all children whose parents require it from attendance at the public worship and from instruction in the doctrine or formularies of the church to which the school belongs. This is miserably incomplete. Such provision, to be impartially applicable, must form a part not of the past deeds of particular schools, but of the code which regulates all. The Government proposals, as introduced by the Duke of Marlborough, leaves this objection untouched, requiring a conscience clause as a condition of building grants only when the Secretary of State shall be of opinion that when the proposed school is established it will be the only public elementary school available for the education of poor children re-

siding within a distance convenient for purposes of attendance, or that there is within such a distance of the school any considerable number of children for whom no more suitable means of education are likely to be provided, and whose parents are likely to object upon religious grounds, and the religious instruction intended to be given, or to the religious worship intended to be used in the proposed school." Assuredly no measure would be satisfactory to Nonconformists that did not make every school supported by public money open with equal right to all—providing that any religious lessons shall be given at times in which scholars may be withdrawn without compelling the parents to solicit the exemption as a favour, or to accept it as a badge of inferiority. I know that even thus in country districts the system cannot but operate invidiously; and the only complete remedy will be in the hope of increasing clerical liberality, and the surer anticipation of growing popular independence. When the two are combined the religious difficulty becomes a minimum. Two bills are now before Parliament, the one in the Lords and the other in the Commons. Of the Government measure we can but say, "Is it not a little one?" There is no great harm in it, with perhaps two exceptions, and there are certain possibilities for good, especially in its recognising the claims of secular schools to support, and in its proposed appointment of a Minister of Education. Its mischief is the delusive conscience clause provision of which I have spoken, and its transformation of the present education code into an education law.

After stating that Mr. Bruce's bill deserved serious study, but that it would probably be postponed, Mr. Green proceeded to specify the points on which their decision was already clear.

I. The State payment, whether by grant or rate or both, must be for efficiency in secular teaching only, and secular schools must be admitted with equal right to the benefit.

II. Provision must be made as effective as possible that the receipt of public money should constitute a public school freely accessible to all. No school established by rate should be denominational.

III. If a rating bill is to be of any use at all, its imposition in destitute districts must be compulsory.

Mr. Green concluded by insisting on the obligation of the Church of Christ to see to the religious education of the young. He then moved that the report of the committee be received. (Cheers.)

The Rev. Dr. Stock seconded the motion, and the report was received.

Considerable discussion then arose as to whether the resolutions which had been prepared should now be gone into, but it was at length resolved that the discussion should come on on Thursday morning at the adjourned meeting.

The CHAIRMAN pronounced the benediction, and the Session adjourned.

UNITED METHODIST FREE CHURCHES.

The eleventh annual missionary meeting of this denomination was held on Monday evening in Exeter Hall, when there was a large attendance. A. Sharman, Esq., of Sheffield, presided; supported by the Revs. S. S. Barton, R. Chew, J. G. Rogers, J. Gutteridge, J. S. Withington, Mr. H. T. Mawson, &c. The hymn commencing "Before Jehovah's awful throne" having been sung, the Rev. R. Bushell invoked the Divine blessing upon the proceedings.

The CHAIRMAN, upon rising, was received with loud cheers. He said, notwithstanding the unsatisfactory state of the weather, he was glad to see so many present. He regretted that another had not been found to take the chair; he had done his best to avoid the honour of presiding on that occasion; but he had failed, and there he was. (Laughter and cheers.) This was a missionary meeting, and they all knew the great object they had in view. They met to promote the spread of true religion throughout all the world. They believed the time would come when all the kingdoms of the world should form one great kingdom of God. Some thought that time would never come. They looked at things in a very gloomy way; but when thus depressed they should refresh themselves by thinking of the instrumentalities employed and of Him who had promised that they should not labour in vain. (Cheers.) While some were crying, Look at the idolatry, infidelity, immorality, Popery, and darkness which prevailed, he thought they ought to have more faith in the power of the Gospel. He did not believe that the world was getting worse, but that it had gained its turning point, and was growing better and better every year. He believed this because things were more favourable now than they were twenty years ago. Great and effectual doors had been opened in the Providence of God. There were more favourable circumstances now than aforesaid. The missionary now had the assistance of the Bible Society, and could take the Bible with him in all languages. (Cheers.) Kings, queens, governments, and cabinets were beginning to be wiser. (Cheers.) There was great deal more common-sense in our laws. What cheering news had come from Austria! The Austrians had set the Pope at defiance. The people were so delighted as to join in a general illumination. The illumination was so general in Vienna that cottagers and artisans joined in it. Italy, Rome, and Austria knew the Pope and his Jesuits a great deal better than simpletons in England did. (Laughter and cheers.) He believed a brighter day was about to dawn. He based his hope not only upon the past, upon the sure word of prophecy. Some people were thinking the world would soon come to an end, but he did not think it had come out of its teens yet. Kings and queens have had long reigns in our world, but the reign of none could for a moment be compared with that of Him about whom it was written, "of His Kingdom there shall be no end." (Loud cheers.)

The Rev. S. S. BARTON next read an abstract of the report. It referred to the operations of the society in Australia, Jamaica, West Africa, Eastern Africa, and China. The income of the society during the past year, including the contributions to the mission station, had been 10,052l. 8s. 4d. The expenditure was 9,642l. 14s. 8d. There was raised in the London district towards this sum 618l. 2s. 7d.; and at their last meeting in Exeter Hall, 52l. 11s. 2d. There was a necessity for a large increase of income. Since the last meeting they had sent out another missionary to China. Their China mission would cost much more than it had hitherto done. They might see it necessary by-and-by to increase the number of their missionary stations in different parts of the mission field, and though it might not be prudent at present to do so, they must at all events endeavour to maintain an efficient staff of men. The report concluded by expressing the hope that the members of the Free Methodist Church would have it as their ambition to excel in earnest loving work, not as though they had already attained, but were determined to follow after. (Cheers.)

The Rev. R. CHEW moved the first resolution:—

That in receiving the report now read, this meeting, whilst deeply deploring the comparatively small results which have attended our missionary operations and those of kindred institutions during the past year, would express its deep thankfulness to the Giver of all good for the measure of success with which He has graciously crowned them, and supplicate a more abundant communication of the Holy Spirit.

He said the resolution referred to comparative success. It had not been equal quite to their desires, but it had been equal to their deserts. He deplored their comparative want of success. Yet he thought they might place too much confidence in apparent success. (Cheers.) There were many great results which could not be tabulated in a report, which could not be expressed in numbers. There never was any failure in God's doings. The enterprise in which they were engaged was the grandest which could occupy their minds. It was to bring dead souls into the land of spiritual life, and to cause the wilderness of a sinful world to blossom as a garden of the Lord. Billy Dawson once said, "Our object is to break up the broad road to hell, to cause verdure to grow thereon, so that the eye of an archangel shall not discover a single footprint on the road." That was the grand object before them as a society, still the missionary enterprise was not only grand in its conception, but wide in its range. It never contemplated the benefit of the few: it was cosmopolitan in its mighty scheme. While thankful for the success which had been granted to their efforts, they might be sure that they might fairly expect still greater results. (Cheers.)

The Rev. J. G. ROGERS, B.A., was received with loud cheers. He said they were commencing a season of some difficulty and toil for those who had the getting up of meetings, but a season of great refreshment and encouragement to Christian men in the enterprise in which they were engaged. (Cheers.) There were some to whom Exeter Hall was an offence, and a great writer had once spoken of "the bray of Exeter Hall." In so far as the place was used for the expression of bigotry, and for widening religious differences, it was not a favourite with him; but it should not be forgotten that Exeter Hall also was an expression of the zeal and earnestness of Christian men. It was pleasing to think of the liberality and toil represented by the present meeting, and would be represented throughout the anniversaries. Think of the joy which children had in giving their shillings, and of those in mature life giving their guineas; the men who could not understand the spirit of all this effort had yet to learn what were the first principles of the Gospel of Christ. Exeter Hall sometimes formed religious differences, but at the same time it brought together men united by true Christian sympathy. Therefore he was not ashamed to have something to do with the work of Exeter Hall. He was sorry to hear them sound a note of sadness. It was quite unnecessary. Their work in China was only three years old. What time was that for work in such an empire as that of China? In the London Missionary Society they laboured seventeen years in one district without a single convert. God was teaching men in the present generation to wait as well as to labour. There was too much of the sensational tendency amongst us to glorify success. God's law was first the blade, then the ear, after that the full corn in the ear. (Cheers.) The sooner the lesson was learned the better. Better have a house built slowly than speedily with bad bricks and untempered mortar. He hoped no one would be discouraged by the seeming want of success which had attended their efforts in China. Don't let them think that that empire would be converted in a year. He was much interested in the fact that their Society was not simply for foreign, but for home work. He congratulated them upon being Free Churchmen, and upon their being determined to work out the principle of religious liberty and voluntarism. Immense efforts were now being made to send this nation back into the darkness of heathenism, and Free Churchmen, of all names, had a great work to do, and they alone could do it. The question was, were they going to do it? In a fervent appeal he besought them to spend no longer time in useless controversies, but to engage with devout earnestness in the great work of saving souls, and of liberally contributing to the missionary enterprise. (Cheers.)

The resolution having been put to the meeting was carried unanimously.

The Rev. J. S. WITHINGTON moved the second resolution, rejoicing in the openings which now presented themselves for Christian effort. He said there was nothing to discourage, but, on the contrary, much to encourage them. What mighty

results had already been reaped! Instead of failure, they had been burdened with the spoils of the field. The success had been secured not by physical force, not by the patronage of the State, but by those holy spiritual forces which religion taught us to recognise in our common life. It was matter of rejoicing that the missionaries of our various societies had maintained the vigour, the freshness, and potency of our holy religion. Abroad there were none of the ecclesiastical dissensions which were confusing our own country, and the Gospel in its simplicity and freshness was doing its heavenly work. He was thankful that he had lived to see the day when the Irish Church was about to be brought down from the pinnacle to the base. (Three lusty cheers were given for Mr. Gladstone.) In the stir and life of the present age there was no room for despair, but every reason for encouragement. In an eloquent peroration he asked them to prepare for the coming conflict, to fight manfully for liberty of conscience, the glory of their country, and the salvation of the world. (Cheers.)

Mr. THOMAS CUTHBERTSON, in a single sentence, seconded the resolution, which was carried unanimously.

The Rev. J. GUTTERIDGE, on rising to move the third resolution, was received with loud and long-continued applause. The resolution called for more believing prayer and an increase of liberality. He said it was an encouraging thing to reflect upon that God had never left the world to itself. God had taken charge of all the activities of His people, and had overruled all for His glory. History had a distinct unity about it, and revealed God's working; there had been infinite harmony at the heart of ceaseless agitation. Glancing at the early history of the Church, he found in the example of the apostles an argument for home and foreign missions. A mighty influence was now being excited by the Gospel, not only at home, but among those incipient Britons now peopling the colonies. Had Carey been living now he would have had no difficulty in finding a berth in a ship to India. China's walls had fallen down, and was open not only to the merchandise, but to the Christianity of the West. The cry, however, still was come over and help us. It was not enough that other denominations should have responded to the cry. Episcopalians were at work, so were the Congregationalists and Baptists, and the Wesleyans; but the Free Methodists, 70,000 strong, were not to fold their arms and stand at ease. They were a young body, but they, as well as other denominations, had had their missionary heroes who had not counted their lives dear unto them. Many had responded to the openings which had been made in the mission field and had gone out. Those that remained at home should not forget that the privilege of prayer was theirs. They ought also to be more liberal in their contributions. He should be glad if the ministers had better salaries, that their names might more frequently appear for five pounds each in the subscription list. He did not wish to be personal, but they, as Free Methodists, were far more respectable than their subscription list seemed to say. (Laughter and cheers.) The churches were not giving what they ought to give. Flowing chains and robes had sorry companions in threepenny bits. (Cheers.)

The collection was now made, after which Mr. H. T. MAWSON addressed the meeting chiefly upon the statistics of mission work at home and abroad.

After a cordial vote of thanks to the Chairman, the Benediction was pronounced, and the proceedings terminated.

Correspondence.

COLLEGE AMALGAMATION.

To the Editor of the Nonconformist.

SIR,—I am happy to assure Mr. Wilson that he is mistaken. My letter had no present reference. I wrote to defend my colleagues, not from the speakers, but from the words which had been unadvisedly spoken. Now, I am unwillingly compelled to reply to him, and say that it was not generous to represent me as forgetful of the advice I had given others, and as inducing a "discussion of a delicate question in the public prints."

He knows that the misrepresentation I had to meet has been sown broadcast over the North of England by means of the provincial papers, from which it has been reprinted into other and more distant columns; yet, rather than risk a public discussion, I left the character of our committee to the mercy of the outer world, and only told the truth to our brethren through the medium of our own organs.

Good Richard Baxter said that "most controversies have more need of right stating than of debating." A cloud of words too often conceals the simple facts of a contested question. Our present case may be thus simply stated.

Sites for a new college were to be sought for and examined. The committee was dependent upon the residents in various localities for information respecting suitable land in their vicinities. From several towns such information was received and acted upon. Both privately and publicly, this kindly assistance was sought from Bradford; but, for reasons best known to our friends there, no response was given to our invitation; yet we are charged with having "ignored" the claims of that important town!

The names of the united committee were, unfortunately, omitted from our report. Permit me here to supply the deficiency. Our meetings were very fully

attended; and the following were all, more or less, frequently present at them:—

The Rev. Dr. Haigh, Revs. Messrs. Bruce, E. R. Conder, Dale, Loxton, J. G. Miall, Parsons, Sanders, Savage, and Thomas, with Messrs. Alderman Brown, Glyde, Hick, Marriott, Morgan, and Pye Smith.

These are they who unanimously agreed upon the reports made to our constituents. Are such men capable of dishonourable conduct? I leave the answer to the hearts of those of your readers who know them.

Yours sincerely,

JOHN PEELE CLAPHAM, Chairman, &c.
Hastings, April 25, 1868.

Parliamentary Intelligence.

HOUSE OF LORDS.

CHURCH-RATES.

The House reassembled on Thursday after the Easter recess, and after some remarks relative to the assassination of Mr. D'Arcy McGee,

Earl RUSSELL moved the second reading of the Compulsory Church-rates Abolition Bill. He said that the reasons for the measure were, as stated in the preamble, that Church-rates had for many years ceased to be made or collected in many parishes, and that in many other parishes the levying of them had given rise to litigation and ill-feeling. The first clause of the bill enacted that no proceeding should be instituted in any ecclesiastical or other court for the payment of Church-rates, and a subsequent clause provided that where money had already been borrowed on the security of Church-rates the repayment of the money should continue to be insured by those rates. There was also a provision in the bill, the words of which were very general, and which, if they did not exactly operate to attain the object in view, he should be prepared to alter. There were parishes in which sums not applicable to the building and repair of churches had, by Act of Parliament, been set apart for the purpose of giving salaries to ministers in lieu of other claims which they happened to possess. In Bishopsgate and Bethnal-green, for instance, where, by Act of Parliament, the tithes had been commuted for an annual sum of money, to be collected on houses, it was evident that to abolish the collection of such a charge would not be right. Then, the second part of the bill, which began at the fifth clause, was intended for the purpose of keeping up the machinery for the collection of Church-rates in those cases in which that might be looked upon as a convenient mode of obtaining the funds necessary for the repair of the fabric of the Church. The House was aware that the circumstances under which the rate was levied varied in different parishes. He recollected some years ago having put a question to an archdeacon as to his experience with respect to Church-rates, and that the answer was that in towns there was a good deal of difficulty and that the rates were very often altogether refused; but that in the country parishes a state of things entirely different prevailed, and that by means of a rate of $\frac{1}{4}$ d. or 1d. in the pound, which there was little or no trouble in obtaining, the repair of the churches was satisfactory effected. Now, the object of the clauses which began with the fifth was to maintain the existing machinery in force in those parishes where it was found to operate advantageously in securing the necessary funds for the repair of the church. The rate levied by the aid of that machinery would, of course, be a voluntary rate, but still there were several parishes where it would be very convenient that things should as far as possible be allowed to go on as usual without any disturbance of the existing system. There were further clauses in the bill the object of which was prevention, and which declared that persons who did not happen to have subscribed to a former voluntary rate should not be entitled to vote with respect to the levy of that which was about to be collected. Besides those, there was a clause empowering owners to take upon themselves the burden of the charge instead of tenants and giving them power to vote accordingly. Such were the general provisions of the bill, which were exceedingly simple, and which, having been brought in by Mr. Gladstone in the other House, had been received there with almost unanimous support. He trusted therefore, that it would also meet with their Lordships' assent.

The Duke of BUCKINGHAM regretted extremely that a measure of such importance should have been so curtly laid before their Lordships. He had hoped to hear some fresh reasons adduced in favour of the bill, but really nothing fresh had been adduced to justify its preamble. He thought the whole complexion of the question had been changed since the agitation on the subject had arisen, and, though the Government would not ask the House to reject the bill, he thought they would certainly be justified in asking their Lordships to refer the whole measure to a select committee. He thought the question required more consideration than it had received, and, though he did not believe the Church would suffer by the voluntary system, yet it was only wise to look well at the whole matter from every point of view, before they abolished the machinery on which the maintenance of the Church now in a great measure depended. He concluded by asking the House to read the bill a second time then without a division, and to refer it to a select committee.

The Bishop of London was not prepared to oppose

the second reading of the bill, for he thought the whole question might have been easily settled eight years ago. After the utterances, however, which had within the last six weeks gone forth against portions of the Established Church, it was natural that the clergy of the country should look with aversion, or at least suspicion, on the present measure. He might also question whether there was not a double pater-nity in this bill.

They had heard from a great authority of danger threatening the Church and State from a coalition. (Hear, hear.) He expressed no opinion as to the reality of that coalition; but they all knew that there were certain members of the Church of England—visionary theorists they might be called—who were in favour rather of a free than of an Established Church. Those few visionaries if left to themselves would not have any great influence in the Established Church, but they were united to a very compact body of opponents from without, and this bill, in the general principle of which he acquiesced, had certainly the misfortune to have in it a clause which he thought had its origin in the Liberation Society. (Hear, hear.) Now, with regard to that clause, if their Lordships would take the trouble to read it they would find it rather difficult to comprehend its meaning. He happened to know a little about it, but only a little. The petition, however, which he held in his hand had reference to that second clause, which dealt with local Acts—a very serious matter to include in a general bill. (Hear, hear.) Acts which nobody had seen, which nobody had taken the trouble to read, which nobody knew except the vestries connected with them; and if they were suddenly to pass this measure, and say that all local Acts respecting Church-rates were from this time forward to be repealed, it certainly would be desirable to inform themselves as to what were the meaning and contents of those local Acts. (Hear, hear.) It did, therefore, appear to him that the wise course to take with reference to a matter so complicated as this must be that suggested by the noble duke, of referring it to a select committee. (Hear, hear.) He thought the clergy of the country would be better satisfied if the matter were thus dealt with calmly and patiently, after full and due examination by their Lordships; for his opinion was that at this moment there was a very uneasy feeling in the minds of the clergy on this matter. Many persons supposed that because there had been no utterance on the part of the clergy nothing was felt; but deep feelings were dumb; and their Lordships might be persuaded of this, that there was at this moment a very anxious feeling on the part of the clergy of the Church of England with reference to measures which might be in contemplation, and which might affect the very existence of the Establishment to which they belonged. (Hear, hear.) He should deceive their Lordships if he led them for one moment to suppose that the encouragement of that feeling would not be very dangerous unless proper measures were taken to meet the natural desire of the clergy that matters which so concerned their interests should be very dispassionately considered.

If they felt that the great institution with which they were connected was being tampered with for party purposes it would be difficult for the heads of the Church to prevent the pulpits being used for other than the sacred purposes for which they were especially designed. The idea of a grievance in the matter of Church-rates had long been exploded, but still it was a sort of cause of dispute, and he was afraid that disaffection was gradually creeping in, even into rural parishes ("No, no!") and therefore the Bench of Bishops had among themselves long since come to the conclusion that it was better it was done away with. He had spoken of the Church as an Establishment; but he did not believe that its members were attached to it only as an Establishment, for they believed that it was a pure branch of the Apostolic Church of Christ, purged of errors at the time of the Reformation; that it had been enabled to perform spiritual functions for the good of the people, and that, if disestablished, it would continue still to perform them.

The Archbishop of CANTERBURY thought that, after the declaration that the Government would not oppose the second reading of the bill, it was quite in vain to expect that the second reading could be prevented. He saw no essential difference between the present bill and others that had preceded it, and he verily believed that ultimately this legislation would end in the adoption of the voluntary principle. (Hear, hear.) A great number of town parishes certainly objected to the payment of Church-rates, but a vast number of agricultural parishes still adhered to the principle of Church-rates, and he saw no reason why they should be deprived of the means which they had enjoyed for centuries for sustaining the fabric of their churches. He did not see why they should yield to agitation that which they declined to concede to argument. The bill might possibly be slightly improved in committee, though he did not anticipate that any material remedy would be applied to the evils he anticipated from the measure.

The Earl of DERRY, who on rising to address the House was loudly cheered, confessed that the large majority by which the bill had been passed in the House of Commons was a sufficient ground in his mind for taking into consideration its further progress, but with regard to the argument that the bill should be accepted as a compromise, he must say that he regarded it as no compromise at all, but as an entire surrender of the whole principle which had hitherto guided the Legislature with respect to the Established Church.

It was not denied by any one that there was a legal obligation on every parish to maintain the parish church, but that was a legal right difficult of enforcement. It was, however, stated that a voluntary rate might be levied under the operation of the bill—that was to say, a rate which any number of persons who pleased might object to pay, and, while they continued to enjoy all the advantages of Churchmanship, contribute nothing towards the maintenance of the fabric of the churches throughout the country. Now, rates were levied for the purpose of keeping up libraries, museums, and even

baths and wash-houses, among other public objects, and was it, he would ask, permitted to any one to decline to pay his proportion of those charges because he did not visit those places? If no such plea were allowed, why should it, he should like to know, be held to be valid in the case of the Church alone, which was established for a great Imperial purpose? But it was said that there was in many places no difficulty in raising a voluntary rate, and that in several large towns in which Church-rates had been done away with the fabric of the churches was still supported. How had that been accomplished? By means of that least desirable of all modes which had hitherto been resorted to, the levying of pew-rents, so that that which was intended for the benefit of all, and especially of the poor, was limited to the accommodation of the rich.

For his own part, he could not help feeling that the main argument urged in favour of the bill was the argument of expediency—of a false expediency in violation of principle. It involved the taking of one of those steps in which he was afraid the Legislature of this country was too surely and too rapidly advancing, and which would have the effect of placing the Church of England on a level with all the other sects and denominations in the State.

That was an object, he might add, which was avowed not by noble lords opposite, but by others who were behind the scenes, who were anxious for the abrogation of all ecclesiastical establishments, and the adoption of the purely voluntary principle; and whatever alterations might be made in the bill in committee, it would be found impossible to get rid of the fundamental vice in its provisions, that they were an abandonment, without sufficient compensation, of the great truth that the Church of England was the established Church of the country.

The Earl of CARNARVON said the question was whether they should proceed on the "no surrender" principle, or on that of compromise.

For his own part, he must frankly say that he differed in some respects from previous speakers in estimating somewhat lower than they did the interest of the Church of England in the present state of things. He saw that in many parishes throughout the country Church-rates were absolutely abolished, while in many others they were collected only after a process of vexatious litigation. Besides, after the decision in the Braintree case, the principle that the sustentation of the fabric of the Church was a direct liability which might legally be enforced on a parish had clearly broken down. Under those circumstances, however cloudy the horizon might appear to be, he desired, believing that the Church of England had a greater work before her even than she had yet achieved, to set her free as far as possible, and to sacrifice what he looked upon as a comparatively small advantage to secure a great gain.

After the explanation that had been given of the proposal to refer the bill to a select committee, he could not but regard it as an intention to shelve or destroy it, and the question for those who desired to abandon as little as possible of the rights and interests of the Church was whether by rejecting the bill or by referring it to a select committee, which was tantamount to its rejection, they were likely to obtain a more satisfactory settlement. Now, neither the Government nor a single member of the House had ventured to express a belief that better terms might be expected. If they rejected this bill and prolonged the controversy, protracting it, perhaps, till next session, but he ventured to think not much later, they would have before them an alternative which they had more than once pledged themselves to reject—namely, absolute and entire abolition. (Hear, hear.)

The Archbishop of York was prepared to vote for the second reading of the bill, for he thought the time had come when the long irritation caused by the Church-rate question should be laid at rest, but, at the same time, he vehemently objected to some of its clauses.

Much had been said in another place of the compound householder, and of a large class of the population who did not pay a rate, however small, for the simple reason that they could not. Now to shut out such a class from the vestry because, forsooth, they had not paid a Church-rate, might have a semblance of fairness, but just as he should object to taking away their right to come and worship, so he objected to putting them under this other disability. The pride of the Church of England had been that hitherto, though with great shortcomings, it had endeavoured to seek out the poor of Christ's flock, and to show that the church of a parish belonged as much to the poor as to the rich. Woe to the Church if that glory should ever be taken away, but there lurked in some of the clauses of the bill a principle which if applied would gradually turn the poor man's Church into the Church of the rich, and the consequences which had been deprecated would then too surely follow. The position of the Church of England would be taken away, because she would have ceased to be the Church of the nation, taking care of God's poor in every part of the nation, and would have become the Church of a clique or sect—a result which the clergy would deeply deplore. (Hear, hear.)

After a few words from Lord COLCHESTER, who addressed their Lordships for the first time, and who opposed the bill, considering it a most unsatisfactory compromise for the Church,

Lord GREY condemned the bill as neither just nor expedient, and thought some of the strongest arguments against it might be drawn from the few remarks which Lord Russell himself had made in introducing the measure. In its present state the bill was simply one for injuring the poor for the benefit of the rich.

He approved sending the bill to a select committee. He thought the right compromise to have been made on this subject was, taking the state of things as they found it, to enable the parishioners to apply a certain sum of money for Church purposes out of the general rate levied for relief of the poor. He should himself submit amendments to that effect. He was quite aware that the adoption of such amendments would lead to the

rejection of the bill in another place, but it was perfectly consistent with Parliamentary usage and practice that a new bill embodying the principle for which he contended should be introduced, and it was most fit that their lordships should distinctly bring before the other House the propriety of making some alteration of this kind, because they would be maintaining what he thought the right of the poor man to have his church kept up for him.

The Bishop of OXFORD quite acquiesced in the second reading of the bill, though he never had for a moment doubted the justice of Church-rates. The country seemed to have come to a conclusion in favour of the bill, and therefore it was impossible for the House to contravene it. The measure appeared to him to be better than a total abolition of Church-rates; and he thought that, under its provisions, the rates, when they were left voluntary, might be regained in many towns where they had recently been lost.

There were two things he should like to see added to the bill. He should desire to see the churchwardens and clergyman in a parish constituted into a corporation for the purpose of receiving gifts for the maintenance of the fabric of the parish church. The Ecclesiastical Commission would not answer so well for that purpose, for many parishioners who would be willing to pay 100% to maintain the fabric of the parish church would not be ready to give the money unless they knew that it was invested in the hands of trustees connected with their parish, and whom they knew. Another provision, which would be just and almost essential, was to give to the owners of property, and he would almost say to the life-owners, the power of charging their estates with a sum equal to that which their estates now paid towards the maintenance of the fabric of the church. He thought that, with these additions, the present measure would be anything but a real surrender.

The LORD CHANCELLOR would rather accept abolition than the bill as it at present stood, which ought to be referred to a select committee, to get at an understanding of the clauses.

The second clause was thirty lines in length, and from the beginning to the end of it there was not a breathing-place. Before it could be read half through the mind was lost in utter bewilderment as to what could possibly be meant by the clause. Local Acts of Parliament providing for the exigencies of particular places could be dealt with safely only by excepting the local Acts from a general measure, or else by taking them up one by one and making alterations in their operation. Cases that had been mentioned might be multiplied, and their Lordships might depend upon it that every local Act was passed by way of bargain and arrangement; and if, by passing a general measure, Parliament opened up the arrangements that had been made, it could not fail to commit grievous and gross injustice to the places regulated by the local Acts. He quite concurred with the opinion expressed by the noble lord on the cross benches, that there could be no greater mistake than to imagine that, because when a Church-rate had been once made it was leviable under the law of the land, and because in the great majority of the country parishes rates were under these circumstances levied and paid, therefore, if the compulsion were taken away, the rates would be paid as they were at present. It stood to reason that it made all the difference in the world, when a rate had been made and the parishioners knew that payment could be compelled, whether the power to enforce payment were continued or taken away. The very best he could say for it was that he did not believe it would have any operation. It must be remembered that the fifth clause did propose to act by means of old and well-known machinery, but it proposed an altogether new statutory authority to whom the voluntary rate was to be payable. The parishioners in vestry assembled were to agree for a voluntary rate; the necessary consequence was, there must be unanimity; and if there was a single dissident, that fact would destroy the operation of the clause. Suppose it did, and the majority carried a voluntary rate, it would operate upon the majority. If that was intended, the clause was nothing but a device to take the fabric of the church and the management of the parish out of the hands of the parishioners. The noble lord on the cross benches was perfectly right, and their Lordships might depend upon it that in the course of a few years, under the operation of this clause, coupled with the eighth clause, a few moneyed men in the parish would remain masters of the situation, and would have the control of the church and of everything connected with it. Theoretically, no doubt, the control of the church rested in one sense with the ordinary, but they all knew that practically a different state of things prevailed, and that the control rested with the incumbent, and with those who had the funds which were to be laid out upon the church. What might occur in any parish would be that a few men with long purses, and extremely anxious to carry out their own views, either esthetical or ecclesiastical, if the incumbent concurred with them, would be masters of the church, and would be able to do with it whatever they liked. Thus a small moneyed hierarchy would become masters of the church of the parish, and would render what should be the glory and blessing of the whole parish an object of antagonism and dislike. Coming to the sixth clause, which would facilitate law-suits in connection with voluntary contributions, he would say that nothing could be more fatal to the spirit of voluntarism than boltering it up with such a provision. His right rev. friend considered that one advantage of the bill was that it would keep the normal and recognised machinery of the parish in operation. Ordinarily, the proper persons to undertake the management of the church were the churchwardens; but, under this clause, if a churchwarden happened to be a non-contributor to the rate, the contributors would appoint a treasurer of their own, who would receive and apply the funds. There would thus be the churchwarden ousted of his jurisdiction, and the voluntary treasurer without jurisdiction to approach the parish church and lay out any money upon it. According to the eighth clause no one was to vote who had not paid his rate, but how was it to be determined upon the first occasion who was entitled to vote? Suppose the difficulty got over, and the rate made by a select body entitled to vote, the next year the same persons, and those only, who had paid the rate would be entitled to vote. Suppose a new contributor wanted to come in, he could not do it, because he had not got a qualifica-

tion, not having paid the rate for the previous year. Thus this wretched body of contributors would be limited, and might dwindle away. He would not say clauses could not be devised which would go far to render the bill more palatable than it was; but certainly they ought to have clauses presented to them which would have a tangible and clear operation. Whether the bill was passed or not, he quite concurred with the right rev. prelate that it would be a most excellent thing to constitute a sort of official corporation, either of the incumbent of the parish and the churchwardens, or in some other form, to be the recipients of the voluntary contributions for the maintenance of the fabric of the church; but he did not approve the proposal to create a rent-charge on land. While the landlord was a member of the Church of England the matter would go on smoothly, and the rent-charge would be paid; but when the land came into the hands of a Nonconformist the rent-charge on him would be the old Church-rate over again, and he would complain as much as ever.

The Earl of HARDWICKE, if he went into the lobby alone, would say "not content" when the question was put.

After a few observations from the Bishop of CARLISLE, the Marquis of BATH strongly deprecated the "non-surrender principle, and warned their lordships to learn by past experience, for if they did not pass this bill they would have a much more unpalatable one to pass next year.

Lord RUSSELL briefly replied, and pointed out how the worst enemies of the Church could not wish for a result more gratifying to their feelings than for the House to reject the bill or strangle it in a select committee.

He believed the objectors to Church-rates might be divided into two classes. The first class was composed of moderate men, who really felt it a hardship and a grievance that, while supporting their own places of worship, they should be compelled to contribute to other religious edifices, which they never entered, and against the doctrines preached in which they protested. They were anxious to get rid of that grievance, and were, at the same time, willing to agree to clauses sanctioning voluntary rates. The other class were those who liked this question to be kept open, so that agitation might be continued and ill-will excited. They thought this the best question on which they could oppose the Established Church, and they would consequently be delighted if their lordships rejected the bill, either by strangling it in a select committee or by openly opposing it. Judicious friends of the Church could not wish this agitation to be kept up on a question which he believed more effectually threw odium on the Church than any other. He thought it most unfortunate that the repair of churches was thrown centuries ago on a rate to be raised by the decision of the parishioners. In Scotland there was a different arrangement, for when a kirk or manse required enlargement or repair the heritors were summoned and contributed their share to make up the required sum. The English plan gave rise to great disputes and ill-will, and it appeared to him to be for the interests of the Church that it should be got rid of as soon as possible.

He rebutted the charges brought against the clauses of the bill by the Lord Chancellor, and dwelt upon the fact that no one lawyer could so frame a clause as that fifty holes could not be picked in it by others of his brethren at the bar.

Lord MALMESBURY expressed his intention to move the House that the bill be referred to a select committee, and hoped that Lord Russell would soon decide as to what his future course would be with regard to the bill.

The bill was then read a second time, and the other orders of the day having been disposed of, their Lordships adjourned at ten minutes to nine o'clock.

On Friday Earl RUSSELL intimated that he would offer no objection to the Compulsory Church-rates Abolition Bill being referred to a select committee, on the understanding that the object was to more carefully consider the details of the measure. He would, however, state his views more fully on Thursday, when the bill was again brought on.

The Lord Chancellor's three bankruptcy bills were formally passed through Committee, in order that some modifications might be made in them.

The House adjourned at sixteen minutes to six.

On Monday, before proceeding to the business of the evening, Lord MALMESBURY asked the House to congratulate her Majesty on the providential and happy escape of his Royal Highness the Duke of Edinburgh from the attack of a cowardly assassin. He moved that a message of condolence from their Lordships' House be forwarded to her Majesty, who, the House would be glad to hear, had received the painful intelligence of her son's wound with the firmness and courage which distinguished her and all her race. Lord RUSSELL entirely concurred in the address, and said it was plain now that the Fenians, being powerless to effect anything else, had resorted to the dastardly system of attempting the assassination of unoffending persons, in the hope of exciting terror. The address was then read and passed.

POPULAR EDUCATION.

On the second reading of the Education Bill, Lord ARLIE moved that it be read a second time that day three months, objecting to almost all its clauses *seriatim*, except that one appointing a Minister of Education, which he did not disapprove. He preferred local to national education, and cited speeches to show how many shared this opinion with himself. He did not like the question of education left to the chance liberality of a few, and, as an honest man, he felt bound to protest against the second reading of a bill which he was sure would fail to effect the purpose for which it was passed.

The Archbishop of CANTERBURY, in a few brief words, strongly supported the second reading, and especially praised the Conscience Clause.

Lord KIMBERLEY objected to a great deal of the bill, and still more to stereotyping the Revised Code by constant Acts of Parliament. He did not at all share in the Archbishop of Canterbury's admiration for the Conscience Clause, and if the act passed he did not think it would be possible to work it without perpetually coming to Parliament for fresh powers.

Lord HARROWBY supported the second reading, as he was opposed to a rate-supported system of national education.

The Duke of ARGYLL vigorously condemned the long inattention with which national education had been treated in this country. It was not so much the principle of the legislation they had to discuss, but its insufficiency. If they made up their mind to give public grants to purely secular schools, on what ground could they refuse to the great towns the power of assessing themselves? This was the very minimum they could grant the country. It was the grave defect of the present bill, which contained provisions that would in working prove actually inimical to the operation of any great system of secular education. The embodiment in the present bill of the new code, which, in fact, formed nine-tenths of the whole measure, was a step back in national education. He condemned the narrow restrictions of the Conscience Clause as being opposed to the true interests of the Established Church, and criticised with great severity the provisions of the twelfth clause. He called upon the bishops and leaders of the Church of England to consent to a *bond fide* Conscience Clause, and concluded an earnest speech by expressing his intention, if the House divided, of voting against the second reading of the bill, which he hoped would never be made law by either branch of the legislature.

The Bishop of LINCOLN strongly expressed his approval of the bill.

Lord GRANVILLE expressed his disapproval of many parts of the bill. It was, no doubt, most important that more work should be given to the Education Department, but he did not see that it was therefore necessary to have a special Minister of Education. The work was well enough done already by most able subordinates, and he certainly objected to any further augmentation of the numbers of the Cabinet, which, in his opinion, was already too large. With regard to the Conscience Clause, he differed from the view taken by the Duke of Argyll. The most eminent members of the House of Commons approved it, and its principle was fully recognised. That clause alone would prevent him from voting against the second reading of the bill, and he appealed to Lord Airlie not to press his motion to a division.

The Duke of MARLBOROUGH vindicated the bill from the charges which had been brought against it, and recapitulated the various measures which had been passed or recommended in favour of national education, the spirit of most of which, he maintained, was embodied in the bill then before the House. The proposed Minister for Education would only take the place of the Committee of Council, and the Revised Code would continue, of course, in operation as now. The bill proposed also to bring some of the discordant provisions of the Revised Code into harmony, and to leave their working to the Minister himself. He expressed himself strongly in favour of the employment of certificated teachers, but doubted much whether the country could ever be brought to coincide cordially in a system of compulsory rating, especially in the large communities, which were already so heavily burdened. He defended the Conscience Clause, which, he said, endeavoured to meet the feelings of many persons, and the principle on which it was based was a just and sound one. The Government did not consider the bill as a final measure, but only one of a series of measures which might hereafter be combined in a great and perfect system of national education.

After a few words from Lord ARLIE withdrawing his amendment, the bill was read a second time.

The other orders of the day were then disposed of, and their Lordships adjourned at a quarter past eight o'clock.

HOUSE OF COMMONS.

BURIALS (IRELAND) BILL.

On Wednesday Mr. MONSELL moved the second reading of this bill, which proposed to remove a grievance complained of by the Roman Catholics and all other Nonconformists of Ireland, arising out of the fact that no burial services could be performed in the parish burial-grounds without the consent of the rector of the parish.

This arrangement placed Ireland in the position of being the only Christian country in the world where the great majority of the people were committed to their graves without the performance of any religious service. The present state of the law in Ireland was brought about by a bill introduced under the auspices of Lord Plunkett in 1824, which provided that every one, whatever his religion, should have the right to interment in the parish in which he might die, but that no service could be performed at the grave without permission from the Protestant incumbent of the parish. If the incumbent thought fit to refuse any such application, he was required to state in writing his reasons for so doing to his bishop, who would forward the statement to the Lord-Lieutenant. Lord Plunkett's reading of the Act was that it was mandatory on the Protestant clergyman to grant the permission asked for, and the Legislature evidently intended that the application should be purely formal and always assented to. Lord Plunkett, indeed, gave as his reason for supporting the measure that it could not be borne that Protestant clergymen should permit human bodies to be thrown into the ground like

so many dogs. The question then arose, had the intention of Lord Plunkett and the Legislature been carried out or not? This question could be answered only in the negative. In the first place, the Roman Catholics shrank from asking permission, and when by an overstrained humility they did so, it was invariably refused. (Hear, hear.) The burial-ground of Bonis-killen parish, in the gift of Trinity College, had during the last eighty years been almost exclusively used by the Roman Catholics; for the past twenty-five years only five Protestant burials had taken place in it. Within the last few years applications had been made by the Roman Catholic priest to three several rectors of the parish, including the present Dean of Cork; but notwithstanding the burial-ground was almost exclusively used by Roman Catholics, and far removed from the parish church, in every instance they were refused. The Presbyterians made the same complaint; refusals to their applications he had been told were most numerous, and rapidly increased; he had large quantities of correspondence showing that the Wesleyans met with the same treatment; contumacious refusals invariably followed the most humble applications: In one case, in the diocese of Armagh, the unsuccessful applicant appealed to the archbishop, who replied that the Acts of Parliament left such matters entirely at the discretion of the incumbent, and gave the bishop no power to interfere. In another case a Wesleyan minister, who appealed to the Lord-Lieutenant, was referred to the bishop, who referred him to the rector, and the rector sent him back to the Lord-Lieutenant, and of course he got no redress or satisfaction of any kind. Presuming he had satisfied the House the grievance was a substantial one, he proposed to remedy it by providing that in the case of burials of persons not belonging to the Established Church in the parish burial-grounds, the priests or ministers of the denomination to which the deceased belonged should have the right to perform the burial service prescribed by that denomination. He did not propose in any way to interfere with the proceedings of the Anglican clergy; all he desired was that the national burial-grounds should be freely used by the nation. He incidentally appealed to the hon. member for Sheffield (Mr. Hadfield) not to hamper him by pressing his notice of motion to make the bill operative in England, and concluded by formally moving the second reading. (Hear, hear.)

Mr. LEFROY opposed the bill, defending the practical working of the present arrangement, and denying that the refusals were numerous or common. He pointed out too that the unqualified abolition of all restriction might lead to frequent collisions. As to the Wesleyans, individuals might have made complaints, but he was informed that the great body of them were satisfied with the present arrangement.

Mr. PIM contended that it was a grievance to require the permission of the Protestant clergyman, especially as it was often refused on account of the difficulty of discriminating between different cases, and the reluctance of one rector to make a concession which might place another in a difficulty.

Mr. GREENE maintained that no grievance existed, and opposed the bill, as paving the way for further demands.

Mr. NEWDEGATE reminded the House that in 1863 a similar proposal, made on behalf of English Non-conformists by Sir Morton Peto, was rejected by a majority of 125. The avowed claim of the Roman Catholic hierarchy was the restitution of the property taken from them two or three centuries ago, whether held by the Protestant Church or by Protestant landlords, and that hierarchy, wherever it possessed power, as in Spain, would forbid a Protestant service at any interment.

Mr. H. A. BRUCE argued that the bill was merely a supplement to Lord Plunkett's Act, to carry out more certainly the objects which such sound Protestants as Lord Liverpool expected it would effect.

Mr. O'Beirne, Sir T. O'Brien, and Mr. Crum-Ewing spoke in favour of the bill.

Mr. HENLEY said that the bill would require amendment in committee. Some power of regulation as to hours ought to be given to the rector, otherwise the corpses of two or three persons who had been of different religious persuasions might be brought to a burial-ground at the same time, and disturbance might be the result. If he did not think the bill could be amended in committee, he would vote against the second reading.

Mr. HADFIELD thought that in opposing it the hon. member for North Warwickshire was animated by a feeling of opposition to the Dissenters still stronger than that which he entertained for the Roman Catholics. He hoped that the bill of Sir Morton Peto of 1853 would be revived.

Mr. T. CHAMBERS thought he acted in thorough conformity with Protestant principles in supporting the second reading of the bill.

Mr. HUBBARD said that in his opinion the whole question of the maintenance of the Irish Church was involved in the veto given to the rector by the bill of 1824. The bill now before the House would be as complete an abolition of the legal possessions of the Irish Church as any that could be effected by the resolutions of the right hon. gentleman the member for South Lancashire.

On a division the second reading was carried by 74 to 51.

SUNDAY TRADING BILL.

Mr. HUGHES moved the second reading of his Sunday Trading Bill, which he reminded the House had last year got as far as committee, but there became a dropped order. He promised to introduce a clause providing that the bill should in no way affect the Act of Charles II., and on that understanding Mr. FRESHFIELD, who had given notice to move its rejection, withdrew his opposition, but Mr. GRAHAM, supported by Mr. TAYLOR, challenged the opinion of the House upon it. Lord C. HAMILTON spoke briefly in its favour, and, interrogated by Colonel FRENCH—who took some objection to time

being occupied by the bills of private members this year when the Government would be forced to throw over several important measures—Mr. HARDY said he should not oppose the second reading of the bill amended as it was proposed to be. On a division the second reading was carried by 68 to 31.

CANONGATE ANNUITY TAX BILL.

Mr. McLAREN moved the second reading of this bill. The annuity tax was the only remains of a Church-rate which now existed in Edinburgh. It amounted to a sum of 4,200*l.*, which was annually paid in aid of ministers of the Established Church in that city, and its payment was a great grievance to those who objected on conscientious grounds to support an Established Church. Existing life interests were carefully preserved by the bill. All that was sought was that as three benefices became vacant, the endowments now enjoyed from the annuity tax should cease and determine. The Established Church of Scotland had 26 places of worship in Edinburgh, only 13 of which were endowed from the tax; two of them were endowed from other sources; and 11 had no endowments whatever. There were altogether 116 places of worship in Edinburgh, and could it be asserted, he said, that the suppression of three churches, which yielded only 270*l.* a year from seat rents, and had only 790 sitters, would be any hindrance to the spread of Christianity in that city? It was felt to be most unjust that religious sects which supported their own ministers were obliged to support the church of a very small minority—not one-eighth of the population of Edinburgh belonging to the Established Church. (Hear, hear.)

Mr. CRUM-EWING seconded the motion. The House seemed disposed to do justice to the people of Ireland, and he hoped they would now do an act of simple justice to the people of the metropolis of Scotland.

The LORD-ADVOCATE moved that the bill should be read a second time that day six months. Formerly the annuity tax was a bone of contention, but it had ceased to be so. Arrangements had after much agitation been made in 1860 and again in 1867, the result of which was that a much improved state of things was brought about, and the tax was now collected in a manner very creditable to the people of Edinburgh. The provision made for the ministers of Edinburgh was that they should receive the seat rents, which, after deducting the expenses of the church, had hitherto produced a sum of between 1,600*l.* and 1,800*l.* In order, however, to provide a sum for the repair of the churches, it was proposed by the bill that the collections at the church doors should be taken, amounting to about 1,400*l.* a year, and which had hitherto been devoted to the relief of the poor. He ventured to think that to deprive the poor of Edinburgh of this relief, which they up to the present time been accustomed to receive, was a proceeding which that House would not be inclined to sanction. (Hear, hear.)

Mr. MILLER seconded the amendment, and Mr. CANDLISH spoke in favour of the bill.

Mr. MONCRIEFF should vote against the second reading, not so much upon the merits of the bill itself, as because he thought that the settlement of 1860 was a fair and equitable settlement of a long-pending question, and that it was not now desirable to disturb it.

Colonel SYKES contended that Dissenters should be relieved from contributing to a tax for the support of clergy from whose ministrations they derived no advantage.

Mr. McLAREN, in reply, said that the whole public bodies in Edinburgh had petitioned in favour of the arrangements contained in the bill. The Lord-Advocate had said that the bill would have the effect of leaving the Church to depend upon the voluntary principle, but so far from that being the case, under its provisions ten clergymen would receive 600*l.* a year out of property and pew-rents which really belonged to the city of Edinburgh. The question would never be settled except upon such basis as that he proposed, and the effect of rejecting the bill would be to raise up an agitation in favour of the principle of complete disendowment.

Mr. CRAUFORD said the bill was a step in the direction of the voluntary principle, and on that ground he would support the second reading.

The House then divided,—

For the second reading . . . 59
Against it . . . 86—27

The bill was consequently rejected.

The Religious, &c. Building Sites Bill as amended was considered and agreed to, and ordered to be read a third time.

The House adjourned at a quarter after five o'clock.

(Continued on Page 422.)

NEGRO PROGRESS IN THE SOUTH.—“Dr. Zeke,” who describes himself as “an original coloured dentist,” informs the dusky public of Atlanta, Georgia, that he is “prepared to furnish coloured ladies with artificial teeth, with plumpers, mounted on plates in a durable manner, to restore the original expression of the face.”

There are a considerable number of females earning their living in London as wood engravers, and the employment is found much more suitable for them than the duties of a compositor.

Postscript.

Wednesday, April 29, 1868.

THE ATTEMPT ON THE DUKE OF EDINBURGH'S LIFE.

Further telegrams, of the same date as those already made public from the Earl of Belmore to the Secretary of State for the Colonies, intimate that the assassination of his Royal Highness the Duke of Edinburgh was attempted by O'Farrell in pursuance of messages sent from conspirators in this country, which ordered the Prince's death. It is understood that O'Farrell was selected by lot to perpetrate the crime, and that the attempt would have been made when the Prince landed in state, but that an opportunity of doing so, without risk of injury to others, did not occur. The New South Wales Government has offered 1,000*l.* reward for the apprehension of each accomplice; and one arrest, considered to be important, has been made in Victoria.

YESTERDAY'S PARLIAMENT.

In the Lords the Earl of DERBY, in asking some questions, made a very vigorous attack on Earl Russell and his Irish Church opinion. He denounced the policy of Mr. Gladstone, declared that Earl Russell had changed his opinions on the great subject of the Irish Church, wished to know whether the resolutions, if they were carried, would be presented to their lordships, and generally hit right and left with all the force of which he was capable. Earl Russell's reply was cool and complete. He criticised every statement of Lord Derby, showed the misapprehensions under which he laboured, commented on the advice given by the noble lord to the Government not to resign, no matter how often they were beaten, and informed his opponent that the resolution would not be proposed to their lordships, but that a bill founded upon them probably would.

In the Commons the debate on Mr. Gladstone's first resolution was resumed. Colonel Barttelot, Mr. Buxton, Mr. Adderley, Mr. Pease, Lord Royston, Mr. Bagwell, Mr. Vance, Mr. Denman, Colonel Hogg, the Marquis of Hartington, Mr. Mowbray, Mr. Newdegate, and Mr. Sullivan were the principal speakers, and the debate was adjourned to Thursday, when the division is expected to take place.

TRIAL OF BURKE AND CASEY.—At the Central Criminal Court yesterday, Burke, Casey, and Mul-lady were put on their trial on a charge of treason-felony. Mr. Ernest Jones claimed on behalf of Burke that he should be tried by a mixed jury, on the ground that he was an American citizen. Ultimately a jury was empanelled to try the question whether Burke was an alien or not, but as the only evidence was a passport signed by Mr. Adams, the American Minister, Baron Bramwell directed the jury to bring in a verdict that the prisoner was not an alien. Burke then called upon his counsel to withdraw, on the pretence that the decision which had been come to deprived him of his rights. A consultation with his attorney, however, led him to adopt the wiser course of allowing Mr. Jones to continue the prosecution of his defence. The trial then began. Corydon, Devanny, and Massey, were among the witnesses examined. The trial is adjourned to this morning. The two Desmonds, English, O'Keefe, and Ann Justice, have been set at liberty.

The *Times* is authorised to state that her Majesty the Queen will be graciously pleased to receive an address unanimously signed by the archbishops and bishops of the Irish provinces of the United Church of England and Ireland immediately after her return to Windsor.

THE CONGREGATIONALISTS OF LANCASHIRE have determined to renew and increase their church extension efforts. At a meeting held in Manchester last Thursday week a new building project for the county was set on foot. No less than 20,325*l.* was raised on the spot, and it was resolved to increase the fund to 30,000*l.* in the course of the next five years. The movement was inaugurated at a dinner at the Queen's Hotel, at which Sir Elkanah Armitage presided, and Sir James Wat's occupied the vic-chair. Mr. Hadfield, M.P., heads the subscription list with the handsome sum of 1,000*l.*

A telegram from the Governor General of India, dated Calcutta, April 23, 1868, states:—“Sirdar Mahomed Yakoub Khan, son of Ameer Sher Ali, has retaken Kandahar and Khelat-i-Gilzie.”

MARK-LANE—THIS DAY.

There was again only a limited supply of wheat fresh up from Essex and Kent to this market, the condition of which, however, was somewhat improved. The attendance of millers was thin, and the demand for both red and white qualities ruled inactive; nevertheless, factors were firm in demanding the full rates of Monday last. There was a good show of foreign samples on the stands, for which the demand was in retail, on former terms. There was only a small supply of barley, and prices ruled firm for both grinding and distilling qualities. The floating grain cargo trade ruled firm, but not active.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	440	230	1,610	—	870
Irish	—	—	—	—	—
Foreign	600	—	—	—	6,500

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TO CORRESPONDENTS.

"W. Allen."—Crowded out this week.

* One of the letters in our last on College Amalgamation, should have been signed "J. S. Wilson," and not "A. S. Wilson."

"Reality" and "A Village Pastor."—Our space is preoccupied.

The *Nonconformist* of next week will be published on *Thursday* instead of *Wednesday*, in order that it may contain a full and complete report of the two days' conference of the Liberation Society and the subsequent public meeting. Orders for extra copies should be forwarded without delay to the Publisher.

The Nonconformist.

WEDNESDAY, APRIL 29, 1868.

SUMMARY.

WITH fresh Fenian atrocities in vivid remembrance—the wicked and senseless attempt on the life of the Duke of Edinburgh, near Sydney, and the cruel assassination of Mr. D'Arcy M'Gee in Canada—it speaks well for the impartial administration of British law and the independence of British jurymen, that the greater part of the prisoners charged with being concerned in the Clerkenwell outrage, have received the benefit of any doubt as to their guilt. It was not because evidence was wanting that the two Desmonds and English were acquitted, but because it was tainted. Barrett alone was found guilty; his well-concocted *alibi* wanting the essential elements of truthfulness, and his identification as the man who fired the barrel of gunpowder being independent of the testimony of distrusted approvers. Barrett has been sentenced to be hanged; but before sentence was passed, he made a fervid speech which shows that he is no common criminal, nor bereft of moral sense, and was well-adapted, perhaps intended, to gloss over the enormity of the crime for which he alone is to suffer. It is clear he had many accomplices in the foul deed, but they are beyond the reach of the legal retribution; and the Clerkenwell explosion remains a half-discovered mystery.

A further despatch from Sydney gives a new and terrible significance to the crime of O'Farrell. That criminal, it is stated, was acting under orders from the Fenian conspirators in England in attempting to assassinate the Duke of Edinburgh, and had been chosen by lot to perpetrate the crime. In like manner, it appears, the death of Mr. D'Arcy M'Gee at Ottawa, was instigated by the Fenian secret tribunal at New York. What tangible object these cowardly conspirators hope to effect by such atrocities is inexplicable.

It was a happy circumstance that the news of the attempt to assassinate Prince Alfred did not arrive till the Prince and Princess of Wales had left the shores of Ireland. Nothing occurred to mar the success of their visit—not a whisper of disaffection was heard from first to last, though their Royal Highnesses went about without escort, and showed themselves in the low quarters as well as the fashionable streets of Dublin. Their trust has been well repaid, and their assiduous efforts to acquit themselves of their duty as the representatives of the Queen were fully appreciated by a warm-hearted people. Irish loyalty has proved to be a power as well as a sentiment. The police had an easy time of it during the royal visit. Drunkenness diminished, and crime suspended its evil deeds. The event has given us a fresh insight into the nature of the Irish people, and shows that their reawakened loyalty may become an effective means of attaching them sincerely to British rule, if Parliament is disposed to second

the initiative of the Royal family. The Prince of Wales has done the State a real service, and with a thoroughness and heartiness that increase his claims upon the loyalty of the people of the United Kingdom.

The King of Prussia has opened another Parliament. For a year past he has been repeatedly engaged in like ceremonies, and his speeches at the assembling or dismissal of Diets would form a goodly volume. This time the occasion was unique. The Customs Parliament which was opened on Monday is composed of representatives from south as well as northern Germany. German unity sprung out of the Zollverein, and the political union of the Fatherland will be consolidated by common commercial interests. All the armaments of France cannot retard the action of this natural law. When all trade barriers are thrown down and intercourse free from Schleswig to Bavaria, Germany will, for the most essential purposes, be united. She has no present fear of being disturbed in this work of national reorganisation. King William testifies to the friendly spirit of his neighbours, and Prussia feels sufficiently secure to be able to resolve upon a reduction of her forces to a peace footing. The King of Prussia has promptly accepted the French challenge, and if Napoleon III. will follow his example, the chronic distrust which obtains on the continent will speedily vanish, and languid industry revive under the sense of assured security.

A great actor on the European stage has passed away. Marshal Narvaez, the unscrupulous dictator and "butcher" of Spain, who has had a hand in every reactionary movement in that unhappy country for a generation past, died last week in the plenitude of his power. By his death the Bourbon dynasty has lost a powerful adherent. Military rule was Narvaez's ideal of Government, and unwavering severity his means of keeping the people down. Though he has gone, Spain, it is announced, is tranquil. His cruel *régime* secured order and tranquillity. He kept in power only by conciliating the priestly influence, which is dominant in that country, and which will sooner or later overturn the throne of Isabella. Even the tender mercies of a Narvaez are more tolerable than those of a Father Claret; and the Spanish nation may learn to regret the iron despotism of the late Marshal when fretting under the yoke of reckless adventurers of the Gonzales Bravo stamp.

In the House of Commons on Monday the debate on the first of Mr. Gladstone's Irish Church resolutions commenced. The attendance was meagre, and the House languid. The right hon. gentleman reserved his speech, and the arguments having been entirely exhausted in previous discussions, the debate turned largely upon extraneous topics. Mr. Horsman ably vindicated the consistency of the Liberal party, and clearly stated the issue between the Government and their opponents. It is simply three State Churches or none. Surely, as he forcibly put it, if it is possible for a moribund Parliament to deal with the former question—as the Government has proposed—it is competent for them to come to a decision on the latter. Mr. Gilpin pithily stated the Irish Church question from the Nonconformist point of view; General Peel professed himself almost reconciled to a household suffrage Parliament, which could hardly take a more revolutionary course than the present House of Commons; and two Catholic members, Sir Patrick O'Brien and The O'Donoghue, showed how greatly Mr. Gladstone's policy was tending to extinguish Irish discontent. Last night's debate was even more dreary than that of Monday. It was talking for talking's sake, and at one time the House, through the smart and watchful tactics of the Tory whippers-in, was nearly counted out. Another adjournment, however, took place. But the division is to take place to-morrow night, and a majority larger perhaps than that before the Easter holidays is expected to carry the first resolution, declaring it to be "necessary that the Established Church of Ireland should cease to exist as an Establishment, due regard being had to all personal interests and to all individual rights of property."

Last night Mr. Disraeli was less resolute in wasting the time of Parliament by useless discussions, intended only to consume time. He will, perhaps, be encouraged by the audacious advice of his former leader. Lord Derby urges the present Premier, by his duty to "his Sovereign and his country," to hold office, notwithstanding any amount of "provocation" he may receive from the House of Commons, and to afford no facility for the introduction of a Bill founded on Mr. Gladstone's resolutions. This rash counsel was given last night by the Earl of Derby, in a discussion raised indirectly by himself relative to the

scope of Mr. Gladstone's resolutions. Nothing could be better adapted to swell the majority on Thursday night. The House of Commons is evidently reluctant to proceed to extremities against the Government, but such conduct as that of Lord Derby is not unlikely to oblige it to vindicate its dignity and independence against the insolent dictation of the peers and the obstinacy of a condemned Ministry.

MR. GLADSTONE'S RESOLUTIONS IN COMMITTEE.

ON Monday night the country, thoroughly satisfied with the brilliant debate which closed the ante-paschal period of the Session, was compelled to put up with the lees of discussion. The arena was left almost exclusively to dinner-hour orators, and a sense of weariness crept over, and, till Mr. Horsman rose, kept possession of, the Committee. We do not wonder at it. Threshing straw is never a lively business, and, just now, it would seem to be Mr. Disraeli's cue to keep the House of Commons as long as possible at this resultless work. No doubt, the subject is one "the importance of which," as Mr. Disraeli said, "cannot be described in language which could be accused of exaggeration." But, as the old proverb has it, "there is reason in the roasting of eggs." It does not necessarily follow because Mr. Gladstone's first resolution is of paramount moment that every one of the six hundred and fifty-four gentlemen who make up the representative branch of the Legislature should successively express his judgment on the subject matter of it, if, as was very much the case on Monday night, there is nothing left to be said that has not already been said many times over. The mere number of speeches, supposing them to be much of a muchness with the latest sample, will not contribute to the wisdom of the final decision—and, certainly, if nothing better is done than was then done to enlighten the public conscience and guide the public will, on the proposal to disestablish and disendow the Irish Church, it will be fully apparent that further debate is needless, and that the time for action is come.

The manner in which Mr. Gladstone's resolutions have made themselves at home in the public mind is highly instructive. Even those persons who supposed themselves, and not without good reason, tolerably conversant with the prevailing opinion of Englishmen on the Irish Church question, can hardly have anticipated so sudden a break-down, as that which has shown itself in this instance, of what may be characterised as logical opposition. For ourselves, we had counted upon a very exciting as well as an arduous struggle both in and out of Parliament. We knew, indeed, that the case of the Protestant Church Establishment in Ireland could not be supported by any large amount of direct argument. Theory was against it. Facts were against it. Probabilities—we may even say possibilities—were against it. But we had no expectation that its supporters would be cowed. So, however, it is, or, at any rate, seems to be. Agreement with Mr. Gladstone has been so spontaneous and so general that for the present there is little or no fighting to be done. And as it is with out-of-door opinion so we should take it to be with Parliamentary judgment. One great debate, not nearly so protracted as several we can call to remembrance, although on far less stirring topics, has thoroughly exhausted the subject. There is really no argument left to be overridden. There has not been from the first. There have been cries, but they were more than half stifled in the act of uttering themselves. There have been apprehensions, but they were evidently ashamed to court the light. And there have been appeals to the vulgarest and most intolerant fanaticism, but they carried upon their face such an unmistakeable stamp of baseness that they were no sooner put forward than they slunk away self-smitten. But defence of the Irish Church there has been literally none. "No case," is endorsed on the brief put into the hands of its advocates. Well, it is impossible to carry on a spirited warfare where hit where one will he finds no resistance. The House of Commons feels this. The bubble has burst, and all the talking in the world will not add to or detract from the significance of the fact.

From the few words which fell from the lips of Mr. Disraeli on Monday night, we judge that he looks upon an indefinite prolongation of the debate as likely to serve his purpose. Perhaps it may, but that purpose can hardly be the preservation of Church Establishments. The third-rate orators on the right side of the Speaker's chair have too faithfully copied the text supplied to them by their leader. One and all of them are intent upon putting the Irish Establishment

into the same boat with the English Establishment, and insisting upon it that they must sink or swim together. The Tory party evidently desire to prepare the way by this strategy for going to the country on the broad question of "a State Church or no State Church." Mr. Disraeli has done his best to resolve the question at issue into that shape. It may prove a much more dangerous experiment than either he or they anticipate. For what if the reformed constituencies should after all return a large Liberal majority? The issue put before them by the present Premier will not, we fancy, greatly modify their decision; but the decision itself will inevitably modify the position of the Church. Unless the friends of Church Establishments are sure to win under Mr. Disraeli's flag, they had better reserve the grander and more fundamental question for a future contest. We must confess we are not anxious to precipitate it. We should prefer its taking a natural course. But we trust this unwise effort to change the venue will not succeed—and for this reason. It seems to us of the last importance, having regard to imperial, not to party, interests, that the question of "justice to Ireland" having been solemnly raised, it should be decided, without unnecessary postponement, upon its own merits. It should be decided at the ensuing general election. The frank adoption of it by the Liberal party has stayed disaffection—it has excited hopes—it has made some progress in conciliating goodwill. It is the question of the day—and it stands upon peculiarly high ground of its own. It would just now be nothing short of a calamity to set aside that distinct issue, for any other, however intrinsically important, or for the purpose of evading a matter ripe for decision, to interpose an unripe one.

We write this, of necessity, in ignorance of how much longer the debate will be continued. We really do not regard a few days more or less of delay as likely to be of serious importance. It is of far greater consequence that Mr. Gladstone should push on his work to the furthest limit which the circumstances of the time will permit. Mr. Disraeli may, indeed, stick tenaciously to his office. Mere majorities on Irish Church resolutions, however frequently repeated, do not seem likely to displace him. We are not certain that this is to be regretted. He is daily undermining his own political influence, as well as that of his party. The country is humiliated, it is true, under the supremacy of such a man—but the country perhaps needs this humiliation for yet awhile, until it grows sick of successful chicanery in the management of public affairs. Meanwhile, Mr. Disraeli can do no great harm except to himself and to his adherents. If the Liberals will but persist in carrying out the programme of their leader, and in forcing it, item by item, on those who sit opposite to them, not caring to extrude them from place until they have accomplished all that they can accomplish for Ireland before the dissolution, they will stand well with the constituent body, and whenever the next Parliament meets will be able with ease to relegate the right hon. member for Buckinghamshire and his Government to the cool shade of Opposition. Let them be more anxious for the triumph of a noble policy than for the defeat of an unworthy antagonist, for it is by means of the one that they will most surely and permanently secure the other.

THE UNAMBITIOUS BUDGET.

MR. WARD HUNT made the annual financial statement on Thursday before an unusually thin audience. The new Chancellor of the Exchequer has had an easy time of it since his promotion. No clamorous deputations have invaded his office; no motions in the House of Commons for the abolition of obnoxious imposts have disturbed his equanimity or frustrated his calculations. Domestic reverses and the war in Abyssinia have helped to create a deficit, and it devolved upon Mr. Hunt to meet the liability. He has performed his task with simplicity and directness. His "unambitious" Budget, as he himself called it, was devoid of pretence, and the speech in which he explained it bald and dry, but short. If not an accomplished financier, Mr. Hunt is a painstaking accountant, not without ambition of doing great things; but as he says, the "exigencies of fate" prevent him from realising his wishes.

The best that can be said of the revenue for the year ending the 1st April, is that it has not been so bad as it might have been. Spite of a bad harvest and the continued depression of trade, the resources of the Treasury have been increasing since Christmas. The year's income was 69,600,000*l.*, showing a deficit on Mr. Dis-

raeli's estimate of 370,000*l.*—owing chiefly to the falling off in the Exchequer, and arrears of income-tax. But the expenditure of 1867-68 was 71,236,242*l.*, showing an increase over that of the preceding year of 445,500*l.*—and an excess of expenditure over income to the extent of 1,606,000*l.*, which has been met for the time being out of the balances in the Exchequer. Part of this outlay has been due to the war in Abyssinia, for which two millions were taken on account last November. Last year, however, the country spent nearly four millions and a half more than in the preceding twelve months; only one-half of which is to be set down to the campaign in Abyssinia. There were excess votes to be met—contrary to the sound financial practice which Mr. Gladstone has observed—and an increased expenditure for the army and navy, as well as for the civil service.

For the year 1868-9 Mr. Ward Hunt estimates the revenue at 71,350,000*l.*, and the ordinary expenditure at 70,428,000*l.* This would leave a surplus of 922,000*l.* But the remaining expense of the Abyssinian expedition has to be provided for, which up to the end of May is calculated at three millions, making a total cost of five millions in obtaining the release of King Theodore's captives. Doubts were, however, expressed by Mr. Gladstone and other members whether that estimate would not be exceeded. Mr. Hunt on Thursday, with the assenting cheers of the House, disclaimed any intention of disturbing trade by imposing for a time extra duties on articles of consumption, and fell back upon that resource "which the most obtuse Chancellor of the Exchequer would naturally think of"—the income-tax. An additional twopence in the pound, making sixpence in all, is estimated to yield during the year 2,900,000*l.* As only a portion of this sum can be obtained during the present year, power is to be asked to issue, if needs be, Exchequer bonds for twelve months to the amount of one million. There will thus be an estimated surplus of 722,000*l.*

However plain and straightforward may be Mr. Hunt's financial arrangements for the year, his speech held out no prospect that the Government he represents has any thought of reducing the permanent expenditure of the country. The ordinary estimates of 1868-9 are more than a million in excess of those of the preceding year, and two millions and a-half beyond those of 1866-7. "We are called upon," said Mr. Gladstone, "to make an addition to the taxation of the country, not in consequence of the Abyssinian war, but in consequence of an addition to the permanent expenditure of the country." That increase in two years of a Tory Administration has risen, after making all necessary deductions, to 2,800,000*l.*, bringing up the permanent charge of the country, says Mr. Gladstone, "to a higher point than it ever yet attained in time of peace." This is a matter which, as the right hon. gentleman declares, "calls for grave reflection." "It is our duty," he tells the House of Commons, "very carefully to consider whether it is really necessary, and whether we can justify it in the face of the country, and whether it will not be our duty to bring our regular expenditure within more moderate bounds." Such language from the Prime Minister of the future is a good omen. Hitherto Mr. Gladstone, notwithstanding his strong views as to the necessity of retrenchment, has had but few opportunities of carrying out his good intentions. His remarks last week are a pledge that he will endeavour to pursue an economical policy when he has the power to do so. It is said that with more Democratic constituencies we shall have a more extravagant Parliament. It is, however, certain that the "pulls upon the Exchequer" are more encouraged by Liberal members than by their leaders in the House of Commons. Mr. Gladstone's warning is therefore well-timed.

But the retrenchment policy to which he has committed himself will not be easy to carry into effect, and the increasing tendency to delegate to the Government responsibilities which have hitherto been fulfilled without the intervention of the State, will stand greatly in the way of economical expenditure. For many years past the Civil Service Estimates have been steadily augmenting. Even those for 1867-8 show an increase of nearly half a million. The new movement for financial reform has not been begun a moment too soon, though we fear there is little reason to hope that it will be successful if the question of the incidence of taxation is mixed up with that of wasteful expenditure. Mr. Hunt requires the immense sum of 26,633,000*l.* for the military and naval services during the coming year. The demand is perfectly monstrous in view of the undoubted fact that neither the army nor the navy is in an efficient state, and that a considerable portion of the sums lavishly voted by

the House of Commons upon our armaments is as lavishly squandered without benefit to the nation. Not the least important of the very grave inconveniences of retaining the present Government in office for another year, is their reluctance to curb the expenditure of the Horse Guards and the Admiralty, and the opportunity they will have of creating new vested interests. But, apart from this consideration, the administrative departments are getting too strong for the executive Government. Perhaps in a household suffrage Parliament the Government will have sufficient force at their back to bring them once more into subjection. But there is little hope of a real retrenchment of expenditure unless it be enforced by adequate pressure from without. Mr. Gladstone has given the right cue to the new electoral body, and if a Parliament favourable to economy should be elected next year, the right hon. gentleman will, we are sure, not be backward in redeeming his promises by overhauling our establishments, and cutting down the national expenditure within reasonable limits.

RESCUE OF THE ABYSSINIAN CAPTIVES.

THE Abyssinian expedition has terminated in dramatic fashion. All the circumstances connected with it were unusual, and the final scene was a *coup de théâtre* impossible save in Oriental climes. None but a barbarian potentate would have provoked after so strange a manner a collision with one of the Great Powers of the world, nor persisted to the last in the delusion that his undisciplined and unprovided troops were a match for the trained soldiers of England, backed by deadly artillery. King Theodore has paid the penalty for his treachery and rashness by the overthrow of his throne and the sacrifice of his life.

The closing scene of this unique campaign in Africa has as yet been described only by the sententious telegraph. For four months Sir Robert Napier and his little army were engaged in a continuous struggle with nature in their march of 400 miles. In as many days, after coming within sight of Magdala, the object of the expedition was accomplished. On Good Friday King Theodore, in response to the summons to surrender his captives, disdaining negotiation, attacked the First Brigade, and was repulsed with heavy loss. We are not informed of the numbers engaged on either side, but the disparity must have been enormous. Five hundred of his men fell beneath the fire of our soldiers—not one of whom was killed in the battle—and the rest were demoralised and fled panic-stricken. The spell of the tyrant who had ruled Abyssinia by the mere terror of his name was broken, and the greater part of his fighting-men hastened to lay down their arms.

But, though Theodore was so easily defeated in the field, the main object of the war was not yet secured. It might have been thought that the Abyssinian potentate would either put his prisoners to death, or carry them into the fortress of Magdala, or retire with them to the wild solitudes of the south. But he did neither. With a touch of magnanimity, characteristic of the man, he sent the whole of the European captives unharmed into the camp of his conqueror. Sir Robert Napier, anxious probably to avoid further extremities, gave the King twenty hours to surrender himself in person. But, with his usual recklessness and regal pride, that Sovereign disdained the offer, and with a small and devoted band of followers retired into his mountain fortress. Magdala has never yet been taken by native arms, and Theodore may have entertained a lingering hope that it would prove impregnable to European artillery. He was soon undeceived. On Easter Monday the fortress was bombarded for three hours with Armstrong guns, mortars, and rockets, and under cover of their fire, the assault was made. The King and his small garrison made a desperate resistance, but the place was easily captured, and amongst the dead was found the body of Theodore, killed by a bullet through the head. It is said that he blew out his own brains with a pistol on the approach of the British troops, though the statement is not yet authenticated. In the conflicts between Good Friday and Easter Monday the Abyssinian casualties are estimated at about 800. Not a single life was lost on the part of the conquerors, and only about thirty were wounded.

General Napier concludes his last despatch by the welcome announcement that the expedition would return immediately. No time was to be lost. The rainy season sets in at the beginning of May, and only a month remained for him to retrace his steps before the deluge would arrest his progress. But it will probably turn out that the rains of Abyssinia are as little to be

feared as the other natural difficulties of the country which have been surmounted by British perseverance, or have vanished from the sight when resolutely confronted. Happily it has been irrevocably decided that we shall be no further entangled with the politics of that semi-barbarous State. The late Sovereign was far more the enemy of the population than our own, and the Abyssinians have been delivered from a cruel despot by British arms. We hope their fate will now be more tolerable than it has been for many years past. But it is to be feared that rival chiefs will still contend for the mastery, and that our departure will inaugurate anarchy rather than peace.

Apart from the policy of this expedition, this chapter in our history reflects no discredit upon our position as a civilised nation. The completeness of the success was due mainly to the consummate skill of General Napier and his superiority to routine. We may reflect with satisfaction, and even with pride, that a British army was marched four hundred miles through an unknown country not only without inflicting injury on the inhabitants, but without exciting their enmity. The discipline and conciliatory bearing of our troops won their friendship, and the armed stranger presented himself to them only in the guise of the trader anxious to purchase their provisions and mend their roads. No invaded country probably ever suffered less than Abyssinia, and on social and pecuniary grounds the population may see with regret the departure of the British army. The retribution inflicted on King Theodore will sustain our prestige in the East, and England has given to the world a conspicuous example of disinterestedness.

We can afford to speak thus of an episode in our history, which, though brilliant and romantic, is never likely to be repeated. The nation has been cured of all desire to extend its territory or enter into close relations with barbarous States. By a happy conjuncture of events we have come out of the Abyssinian campaign with credit and *scotat*. But five millions of money have been sunk in the rescue of Theodore's captives, and if the extra taxation is paid without grumbling, it will strengthen the national resolution never to be again entangled in such madcap enterprises.

ATTEMPTED ASSASSINATION OF THE DUKE OF EDINBURGH.

Few words need be said on this lamentable occurrence—none whatever will be needed by our readers to testify to our abhorrence of the crime. Here was a young man, son of the Queen and informally a representative of her Majesty, on a round of visits to our distant colonial dominions—in Australia, in fact, for the same kindly purpose as that of his brother, the Prince of Wales, in his recent trip to Ireland—to gratify the loyal by shedding upon their hearts the kindest beams of Royalty. He was mixed up in no political faction. He had done nothing to excite party animosities. Such princely courtesy as he had to show, he showed alike to all classes of her Majesty's colonial subjects. At a moment when he was taking part in an open-air *fête* in aid of a newly-founded charitable institution connected with the naval profession, the Prince was shot in the back by an Irishman avowing himself to be a member of the Fenian conspiracy, happily without sustaining mortal injury. It is hardly probable that this act of insane wickedness will be described by any as a "political crime," even though it could have had no other than a perverted political motive. In no case does the end sanctify illicit, far less atrocious, means. We rejoice that the Prince is recovering. We rejoice, too, that the would-be assassin was taken red-handed on the spot—and we must confess that if in any case the punishment of death can be rightly judged to be expedient, it was so in this. The poor misguided and unfeeling wretch was probably hanged, as he was tried and sentenced, within a few days of the perpetration of his crime. We make no comment on the anxiety excited in the heart of the Queen by so unexpected and afflicting an occurrence—but heartily subscribe to the address to her Majesty, carried in both Houses of Parliament on Monday afternoon, to the effect that "an humble address be presented to her Majesty, to convey to her Majesty the expression of the sorrow and indignation with which this House has learned the atrocious attempt to assassinate his Royal Highness the Duke of Edinburgh, while on a visit to her Majesty's loyal Australian colonies; and to offer heartfelt congratulations to her Majesty on his Royal Highness's preservation from mortal injury, and to assure her Majesty of the sympathy of this House in her Majesty's present anxiety, and of their earnest

hope for the speedy recovery of his Royal Highness."

PARLIAMENTARY PROCEEDINGS.

(Continued from Page 419.)

THE BUDGET.

On Thursday, in a comparatively thin House, the CHANCELLOR of the EXCHEQUER explained the budget of the year. Premising that though the elasticity of the revenue had not equalled that of former years, considering two bad harvests and the commercial crisis through which we had passed, a retrospect of the financial condition of the country was not unsatisfactory, he plunged at once into a comparison of the estimated revenue with its actual yield. In April last Mr. Disraeli reckoned on a revenue of 69,130,000*l.*, which in November he increased by supplementary income-tax to 69,970,000*l.*, but the actual income was 69,600,000*l.*, showing a deficit on the estimate of 370,000*l.* Comparing next the revenue of the year with that of 1866—7, he showed that though the nominal increase was only 165,000*l.*, yet by taking into account on one side the extraordinary receipts of 1866—7 (250,000*l.* China Indemnity and 500,000*l.* New Zealand Bonds), and on the other the loss to this year's revenue from the reduction of the marine insurance, and from the arrears of uncollected income-tax, the real increase from the expansion of the revenue this year was 808,000*l.* He stated next, with great minuteness of detail, the branches of revenue and the items which differed in one way or other from the estimate and from last year's yield, showing that in most of the principal items a falling off in exchequer was met by a corresponding increase in customs, and *vice versa*. The whole deficit of 370,000*l.* on the estimate would have been more than made up, he maintained, if the income-tax had all been collected, for though there was a dead loss of 200,000*l.* revenue in this item, the arrears amounted to 463,000*l.* Reviewing rapidly the effect of last year's alterations, he passed on to the expenditure of the past year, which he placed at 71,236,242*l.* Comparing it, then, in the same way, item by item, with the estimate and the expenditure of the previous year, he showed that, while it fell short of the estimate by 52,000*l.*, it exceeded the expenditure of 1866—7 by 4,455,000*l.*, and disclosed an excess of expenditure over income for the year 1867—8 of 1,636,000*l.* This deficit had been met out of the balances in the Exchequer, and, as a consequence, with the other excesses of payments over receipts, the balances which, at the end of March, 1867, stood at 7,294,000*l.*, at the same date in 1868 were only 4,782,000*l.* This, though a larger reduction than was wise, had not been productive of any practical inconvenience. Mr. Hunt passed then to the finances of the coming year, and dealing, first, with the ordinary expenditure, and putting out of sight for the present the Abyssinian expedition, he estimated it thus:—

Interest on Debt	£56,700,000
Other Consolidated Fund charges	1,865,000
Army	15,457,000
Navy	11,177,000
Civil Services	9,173,000
Revenue Departments	4,968,000
Post Office and Packet Service	1,889,000
Total	71,428,000

Having explained the changes in the charges for the debt, the result of which was an increase of 80,000*l.*, and offered some reasons for the increase in the Estimates—which he showed in certain cases to be more apparent than real—he stated his proposals for raising the revenue of the year. Assuming the tea duty to be continued, and taking the income-tax at 4*d.*, he thus calculated next year's income:—

Customs	£22,800,000
Excise	20,330,000
Income-tax at 4 <i>d.</i> , and including arrears	6,900,000
Stamps	9,650,000
Taxes	3,540,000
Post-office	4,650,000
Crown Lands	350,000
Miscellaneous	3,330,000
Total revenue	71,350,000
Total expenditure	70,428,000

Estimated surplus 922,000

He next explained how he proposed to provide for the extraordinary expenditure on the Abyssinian war. Premising that Mr. Disraeli's original estimate of 2,000,000*l.* for placing the army on the coast of Africa would not be exceeded, and would represent the cost of the expedition up to the beginning of the year, its expenses from that date he calculated at 600,000*l.* per month. And as it was confidently expected that the expedition would be 5,000,000*l.*, of which 3,000,000*l.* remained to be provided. If this had been a permanent expenditure, Mr. Hunt said he should propose to raise some part of the sum by a tax upon articles of consumption; but considering how soon it would be over, and the double disturbance in trade caused by putting on an indirect tax for a short time, and on taking it off again, he preferred to resort to an additional income-tax of 2*d.*, thus raising the rate from 4*d.* to 6*d.* in the pound. This would produce 2,900,000*l.*, of which, however, only 1,800,000*l.* would come in this year, and therefore, in order to avoid Mr. Gladstone's objectionable device of raising the additional tax on the first half-

year, he proposed to take power to issue 1,000,000*l.* exchequer bonds for a year, to be repaid when the second half-year of the tax came in. This result would be that, taking into account the surplus on the ordinary revenue and expenditure, 992,000*l.*, there would be 3,722,000*l.* to meet the expense of the Abyssinian war; and calculating this at 3,000,000*l.* for this year (and there was no reason to believe it would be exceeded) there would remain a surplus of 722,000*l.* over and above the ordinary and extraordinary expenditure of the year. He also proposed to take power to renew 600,000*l.* exchequer bonds, which fall due on March 18, 1869.

Mr. GLADSTONE signified a general assent to the scheme, admitting that it was wise not to disturb trade by increasing indirect taxation, and that the burden was fairly divided between the present and the future. Remarking that Mr. Hunt had not been very liberal in his provision for the expedition, he insisted that the addition of 2*d.* to the income-tax had been caused, not by the Abyssinian war, but by the permanent addition to the expenditure of the country which had occurred under this Government. To enforce this contention, he entered into an elaborate comparison of the estimates of the last three years, concluding that they had increased by 2,840,000*l.* since the Government came into office.

Mr. T. BARING strongly deprecated placing the whole cost of the war on income, and maintained that an addition of five per cent. to the Customs duties would not have created so much disturbance of trade as had been anticipated.

After some further discussion, the CHANCELLOR of the EXCHEQUER replied.

GOVERNMENT OF INDIA.

Sir STAFFORD NORTHCOOTE then brought in two bills to amend in certain minute particulars the system by which we govern India both at home and in India, which he explained in a lengthy and exhaustive essay on the principles of Indian Government. The more important changes are contained in the second bill, which relates entirely to the Indian executive, and, among other things, it gives power to the Secretary of State to disassociate the Governor-General from the Government of Bengal, and to erect that presidency into a separate government. It provides less cumbrous machinery by which the Governor-General may overrule his council, and it gives facilities for the employment of natives both in the covenanted and uncovenanted services.

The House adjourned at a quarter-past eleven o'clock.

On Friday Mr. J. S. MILL gave notice that on the 5th of May he would ask leave to bring in a bill to establish municipal corporations in the metropolis, and also a bill for the creation of a corporation of London.

CRETE.

Mr. MONK urged the Government to interfere for the purpose of transferring Crete to Greece. Mr. BAILLIE COCHRANE took a similar view. On the other hand, Sir F. GOLDSMID and Mr. LAYARD defended the Porte. Sir F. GOLDSMID argued that, tested by their treatment of a neutral and impartial race like the Jews, the Mahomedan rulers of the East contrasted very favourably with their orthodox but bitterly fanatical rivals. To the intrigues of the Czar, Mr. LAYARD attributed the troubles in Crete, and called up the shade of Poland to testify to the iniquities of Russian policy.

Lord STANLEY justified his neutrality up to the present time, and declined to pledge himself as to the future. Under the advice of the British Government a plan of administration had recently been drawn out by the Grand Vizier on principles which, if fairly carried out, must give universal satisfaction. That Greece was at the bottom of the Cretan disturbances could not be doubted, and it would be well for the Greeks if they would mind their own business at home, which was far from being a satisfactory condition. As to the persecution of the Jews spoken of by Sir F. Goldsmid, he stated that he had within the last few hours sent off a strong despatch.

After some talk about Sir T. Metcalfe's claims on the Indian Government, Mr. GOLDNEY moved a resolution in favour of relieving the public from the expenses of the Copyhold, Enclosure, Tithe, Enclosure and Drainage Acts, and charity commissions. Mr. GLADSTONE seized the opportunity to renew his appeal to Parliament to deal with the general question of charities. The party which had hitherto resisted all reforms in this direction was now in office, and the times were therefore more favourable for action on the subject. Mr. SCLATER-BOTH was first put up to oppose the resolution; then Mr. HUNT, seeing the drift of opinion was in its favour, consented to accept it in a modified form, and finally it was carried against the Government by a majority of one on two successive divisions, the numbers being 105 to 104 on the first, and 106 to 105 on the other.

The Religious, &c., Buildings (Sites) Bill was read a third time and passed.

The House adjourned at twenty minutes to one o'clock.

On Monday Mr. S. CAVE stated, in reply to Mr. W. E. Forster, that there is no intention by the bill now before the House relating to railways to interfere with packed parcels, properly so called, though a clause in the bill justified the impression that that was the intention.

THE ATTEMPT ON THE LIFE OF THE DUKE OF EDINBURGH.

The first business was to vote an address to the

Queen expressing the sorrow and indignation of the House at the attempted assassination of the Duke of Edinburgh. It was moved by Mr. DISRAELI, who touched in felicitous terms on the popular virtues of the Prince, the peculiar atrocity of the attack when he was engaged on the mission of representing in a great colony the "Majesty of England," and emphatically reprobated any attempt to connect such acts with the name of Ireland. The motion was seconded by Mr. Gladstone, and carried with universal cheering.

THE SUCCESS IN ABYSSINIA.

Mr. DISRAELI (answering a question from Mr. Layard) confirmed the news of the capture of Magdala, and warmly eulogised the admirable spirit displayed by the troops, and the patience, sagacity, and firmness of the general. As a feat of arms the expedition, for completeness and precision, was unparalleled in history. It bore the closest resemblance to the advance of Cortez in Mexico, with this great difference, that our expedition had been undertaken in the cause of humanity, religion, and civilisation; and he added that a speedy evacuation of the country would prove to the world the purity of our motives. He intimated that he should on an early day submit a motion, by command of her Majesty, which would give the House an opportunity of expressing its opinion on the subject.

THE IRISH CHURCH.

The renewal of the debate on Mr. Gladstone's resolutions was preceded by the presentation of numerous petitions both for and against the Irish Church. Mr. Gladstone presented one from the Presbytery of Antrim, which is a recipient of the Regium Donum; and the prayer of the petitioners was that the House would adopt such measures of justice towards religious bodies in Ireland as will tend to secure perfect religious equality under the voluntary system. He then formally moved that the Speaker leave the chair.

The House then went into committee on the following resolution:—

That it is necessary that the Established Church of Ireland should cease to exist as an establishment, due regard being had to all personal interests, and to all individual rights of property.

Mr. WATKIN withdrew the amendment of which he had given notice (postponing the final decision on the position of the Church to the Reformed Parliament), in order to make way for the more direct issue raised by Sir F. Heygate's amendment; but pressed for a pledge from the leaders on both sides that there should be a dissolution at the earliest possible moment, and that another year's life should not be given to this Parliament for the purpose of the discussion of this question.

Mr. GOSSETT having spoken strongly against the resolutions,

Sir F. HEYGATE moved his amendment, substituting for Mr. Gladstone's resolutions a declaration that, as long as the Union exists, an Established Church should be maintained in Ireland endowed on a scale suitable to the wants of the population. In its support he maintained that the voluntary system was inapplicable to Ireland, and corrected various misapprehensions as to the position and distribution of the Protestant ministers and Church revenues. The disestablishment of the Church would be a step in the direction of a dissolution of the Union; it would be regarded as a withdrawal of the countenance England had given to the reformed faith, and, so far from restoring peace, it would throw into the country a fresh cause of discord.

Mr. DYKE supported the amendment by numerous quotations from Mr. Gladstone's earlier speeches, and characterised the resolutions as an attack on the Church of England and on Protestantism.

Mr. DILLWYN said they could not doubt what the verdict of the United Kingdom would be, for during the last three weeks in England, Scotland, and Ireland public opinion had pronounced itself singularly favourable to the propositions of the right hon. gentleman the member for South Lancashire. (Hear, hear, and "No, no.") It seemed to him very foolish to identify the English with the Irish Church—

The two Establishments stood on such different bases that there was no comparison between them. The connection between the Church and State in any country was a practical rather than a theoretical question. If he understood the matter rightly, the State represented the whole community viewed in regard to its material and its spiritual interests. The Church again did not represent any section of the community, but the whole of the community, as far as their spiritual interests were concerned, and when a community agreed to delegate certain powers in reference to religious teaching and administration to the governing body, the connection between the Church and State arose. That connection would be maintained as long as it was sanctioned by the whole body of the community, as was the case in England, where the great majority of the people belonged to the Established Church. In this country there were many persons who, disliking strict observance on the one hand, or sentimental ritualism on the other, nevertheless were in favour of the State Church because they thought it prevented religious intolerance and persecution. The Roman Catholics and other small sects also accepted the connection between Church and State in this country, because they felt that it afforded them a protection which they would not otherwise have. The Dissenting bodies, indeed, were opposed to the connection, though not violently, for they objected to the Church with regard to matters of form and discipline rather than of doctrine. In this country it should be borne in mind the vast majority of the people were united by the common bond of Protestantism, and this would prevent any violent assault being made on the Established Church. In Ireland none of those conditions existed, and therefore he re-

garded the connection between the Church and State in that country as a fallacy.

He vindicated also Mr. Gladstone's consistency, and stated that he himself, who had charge of the question in 1865, was thoroughly satisfied with the tone of his speech in that year.

After a few words against the resolution from Mr. WALROND,

Mr. GILPIN said he wished that those who spoke on this question could all agree to make their speeches last ten minutes, and no more, for nothing new seemed likely to be said on it. (Hear, hear.) He was anxious, however, to make a few observations from the stand-point of Protestant Dissent. The position he and those who agreed with him took was simply this—they would simply disendow all religious sects in Ireland. They did not believe in the application of public money for religious purposes. It was utterly unjust that the Church of the small minority in the sister country should be the established religion there. To endow some and not all religious was an injustice; on the other hand, to endow all would be to outrage religious truth itself. (Hear.) He would be no party to any attack upon the Protestant Church; but the Protestant Church was one thing and the loaves and fishes were another. In his opinion the Protestant religion in Ireland would make infinitely greater progress than it had hitherto made if it were once cleared from the trammels of the State, and enabled to propagate in sincerity and in truth the glorious doctrines which it upheld. He believed that the cause of Protestantism received no power from the assistance of any earthly authority, but was better without it. He trusted that the principles of justice would be triumphant in that House, and that all sects should be allowed to stand upon an equal footing, so that they might each of them prosper according to the truth that was in them.

Mr. Selwyn-Ibbeston, Admiral Seymour, and Mr. Karslake opposed the resolution, which was supported by Mr. Agar-Ellis (who hoped soon to see Mr. Gladstone on the Treasury Bench), by Sir P. O'Brien, the O'Donoghue, and Mr. Allen. Mr. O'BENTINCK, referring to the meeting at St. James's Hall, said that Earl Russell appeared there in the white sheet of penitence with a lighted candle in his hand, and in the presence of Mr. Miall and the Liberation Society, acknowledged Mr. Gladstone as his leader in seeking the disendowment of all ecclesiastical property. He warned the Roman Catholics that by supporting Mr. Gladstone they were attacking the two great principles of the Papacy—the temporal power and denominational education.

General PEARL, taking up the question at the point to which it had been carried by the late division—with which, he remarked, the Irish Church had really very little to do—acknowledged that the resolutions, as a party move, and a means of temporarily reuniting the Liberal party, had been tolerably successful. Arguing that as long as the Act of Union was unrepealed, the English and Irish Churches were one, and that this, therefore, was virtually an attack on the English Establishment, he warmly condemned both the inopportune and the substance of the resolutions. The transaction almost reconciled him to last year's Reform Bill, because no Parliament elected under household suffrage could be more inconsistent than this.

There had been a good deal of talk about people living in glass houses this session, and he thought the sooner the House adjourned to the Crystal Palace the better. There had also been talk about purchasing a piece of china for the purpose of placing it in the British Museum. He thought a greater curiosity than that could be sent to the Museum. Let them send the Treasury bench to the British Museum, and put upon it this inscription—"For the honour of sitting on this bench, all honour, consistency, and statesmanship were abandoned." (Hear, hear.)

Mr. HORSMAN, in a brilliant speech, which we regret our inability to quote, defended the Liberal party from the charge that they had neglected the question when in office, and were now precipitately intruding it for personal objects. It was the obstinacy of the Conservative Opposition which had prevented the settlement of this and other kindred questions, and he maintained that it had been first raised this session by Lord Mayo's speech, suggesting "levelling-up." He entered, too, at length into the dispute between Mr. Gladstone and Mr. Hardy, and provoking frequent contradictions from Mr. Hardy, vindicated Mr. Gladstone from the charge of sudden and unexpected change of opinion, and by numerous quotations from newspapers and leading articles showed that he was understood in 1865 to have pronounced against the Irish Church. He confessed that at that time disestablishment seemed unlikely ever to be proposed by a Liberal Minister, but the question had come rapidly to the front, and for this the Conservative party were chiefly responsible by the fundamental change they had sanctioned last year. Nevertheless, had not the Government challenged them to it by their inadequate Irish programme and their policy of general endowment, he should have deprecated any sudden revival of the question. But now it had become necessary that the Liberal party should affirm their counter policy of universal disendowment and disestablishment, and for that purpose the three resolutions must be pressed and carried. To another accusation brought against the Liberal party, that they were only anxious to turn out the Government, Mr. Horsman replied in a vein of sarcastic banter by assuring the Ministry that their opponents were clear that they were best promoting disestablishment by keeping them in office. Of nine members of the Cabinet, eight were understood to be in favour of disestablishment, and though the ninth—Mr. Hardy—obstinately refused as yet to bring his mind to it, the disestablishment

of the Ministry was a more important consideration with him. On that point he had no differences with any of his colleagues.

The debate was closed for the night by Lord JOHN MANNERS, who, after a few remarks in reply to Mr. Horsman, denying particularly that disestablishment had ever been proposed by a Liberal Minister, and pledging the Government to retire from office the moment they saw that course would be most beneficial to the Established Church, went on to discuss at some length the language and objects of the first resolution.

The adjournment of the debate was moved by Colonel BARTLETT, and on this question there was a very sharp conversation. Mr. GLADSTONE expressed a hope that as this, his first resolution, had been practically debated for four days, the division would be taken on it that night.

Mr. DISRAELI replied that the Government attached the greatest weight to this first resolution, though the second and third involved important legal and constitutional difficulties. Being anxious, therefore, that it should receive the fullest discussion, and that the real principle and consequences of Mr. Gladstone's new Irish policy should be placed unmistakably before the country, he declined to commit himself to any understanding to close the debate at once.

Mr. AYRTON reminded the Premier of the numerous important bills which remained to be discussed, and pressed him not to prolong a hopeless resistance after the House had virtually pronounced its opinion by so large a majority.

Mr. DISRAELI denied that the last division had been taken on the same issue as was presented by the resolution.

Mr. WHITBREAD was of opinion that, considering the press of other business, it might be the duty of the House to insist on the debate being closed; but Sir G. Bowyer, Mr. Whalley, Mr. Newdegate, Mr. Neville-Grenville, and Sir John Hay, all protested against this. Mr. GLADSTONE wound up the conversation by an intimation that if greater spirit and novelty were not imported into the debate on Tuesday, and if there was a strong feeling against prolonging it, he should be in favour of pressing for a division.

The debate was then adjourned.

Some other business was disposed of, and the House adjourned at one o'clock.

Foreign and Colonial.

ABYSSINIA.

DEFEAT AND DEATH OF THEODORE. RELEASE OF THE CAPTIVES.

This important news we piece together. The various accounts received by telegraph were published on Monday. It appears that the British army crossed the Jeddah river on the 7th of April, and established their headquarters on the plain of Talanta, twenty miles from Magdala. Many animals were lost while crossing a terrible ravine, eight miles wide, 3,600ft. descent, 4,500 ascent. The troops marched over King Theodore's road, which is 30ft. wide. On the 10th the Bashilo river was crossed, Magdala being about ten miles distant. Here the camp of Theodore was visible, his troops being in front of Magdala, posted in very strong positions, with escarpments and ravines presenting great difficulties of approach.

Sir Robert Napier at once sent a message to the King, demanding the release of the captives, but no answer was returned. The King was too impatient to await his foes. On Good Friday he attacked the First Brigade near Magdala, but was repulsed with heavy loss, about 500 men being killed. British loss:—One officer seriously wounded (Capt. Roberts, 4th Foot), nineteen non-commissioned officers and men wounded. None were killed. Darkness stopped the pursuit. The enemy left their wounded on the field, and were completely demoralised. "On the two following days," says Sir Robert Napier, "Theodore sent into our camp every European that he had in his power, both captives and *employés*." Including men, women, and children, there were sixty in all. It would seem that the British commander demanded that Theodore should surrender himself, and gave him twenty-four hours to decide. Meanwhile a portion of the chiefs and many thousand fighting men laid down their arms, but the King retired into Magdala with all who remained faithful to him.

The assault on Magdala took place on the 13th, that is, on Easter Monday. The correspondent of the *New York Herald* gives the fullest account of it. "Theodore," he says, "planted five guns at the base of the ascent. When General Napier came in sight the King opened fire. The English replied with ten-pounder Armstrong guns and seven-pounder rockets. The King left his guns, barricaded the sally-ports, and opened with musketry. He gave no signs of surrendering. The bombardment lasted three hours. An assault was then ordered. The fortress was carried after vigorous resistance. The Abyssinian loss is sixty-eight killed and 200 wounded. The English loss is fifteen wounded, rank and file. King Theodore was found dead, shot in the head. His body was recognised by the Europeans who had been released. Some say he was killed in battle, and others that he committed suicide. His two sons have been taken prisoners. The

fortress presents many evidences of barbaric splendour. Among the trophies taken are four gold crowns, 20,000 dollars, 1,000 silver plates, many jewels and other articles, 5,000 stand of arms, 28 pieces of artillery, 10,000 shields, and 10,000 spears."

According to the special telegram, the assault was made under cover of Armstrong steel guns, eight-inch mortars, and rocket battery, and "the ascent to the gate was most formidable." The *Times* correspondent says that "Theodore killed himself with his pistol as the British troops approached him. The British loss was about ten men wounded. All Theodore's army were either killed, wounded, or taken prisoners."

All the European prisoners were at once despatched to Zoulla"; and Sir R. Napier says "that the army will return immediately. The weather had been very severe."

ITALY.

The marriage of Prince Humbert to the Princess Margaret of Savoy took place at Turin on Wednesday last. At half-past ten the Royal family, the high dignitaries of State, the Ministers, the Parliamentary deputation, and the members of the Municipal Council assembled in the great ballroom of the Palace for the ceremony of the civil marriage. The President of the Senate read the prescribed article of the code, received the declarations of the Prince and Princess, and proclaimed their marriage. Immediately afterwards the cortege proceeded to the Cathedral, which had been magnificently decorated for the occasion. There they were joined by the Diplomatic Body. High Mass was then celebrated. The Archbishop of Turin officiated at the marriage service. On the return to the Palace, deputations from the army and National Guard presented bouquets to the Princess. The King decorated the Archbishop of Turin and the President of the Senate with the collar of the Annunziata. Turin was very animated and very full. The popular demonstrations towards the King, the Prince, and the Princess, were most enthusiastic.

GERMANY.

On Wednesday there was a warm debate in the North German Parliament upon the reintroduction by the Government of the bill referring to the public debt of the Confederation. An amendment brought in by the Opposition, making individual officials legally responsible for administrative shortcomings, was firmly opposed by Count von Bismarck, but nevertheless carried by 131 to 114 votes. Count Bismarck thereupon withdrew the bill on behalf of the presiding power, in agreement with the Federal Governments. In consequence of this vote orders were issued to stop all further outlay for the extension of the Federal navy and the defence of the coasts, in so far as such outlay was being made on the basis of the loan sanctioned last year, and which can now no longer be raised.

The *Weekly Military Gazette* announces that reductions in the number of the Prussian forces on a peace footing are about to be shortly effected. These reductions, though not considerable, would yet manifest the confidence of the Government in the preservation of peace. It is stated that on the 1st of May twenty men from each battalion of the 9th Army Corps will receive indefinite leave of absence.

SPAIN.

Marshal Narvaez, Prime Minister of Spain, died on Thursday, but the tranquillity of that country does not appear to have been disturbed. The Ministry resigned, and the Queen charged Senor Gonzalez Bravo with the formation of a new Government.

AMERICA.

In the Senate on Wednesday, the impeachment trial was resumed. Mr. Boutwell, one of the managers for the prosecution, replied to the arguments for the defence. In the course of a long speech he maintained that the evidence submitted by the prosecution had completely sustained the charges preferred. In conclusion he strongly urged the conviction of President Johnson.

President Johnson has sent the nomination of General Schofield as Secretary of War to the Senate for approval.

FOREIGN MISCELLANY.

The number of orphans left by the Orissa famine to be supported by the Indian Government is 1,467. The telegraphic communication between Malta and Alexandria was restored on Saturday.

It is reported that a grand naval display will be made off Cherbourg, in the presence of the Emperor Napoleon, about the 19th of May, and that the British Channel fleet, under the command of Rear-Admiral J. Warden, C.B., will be present in Cherbourg roads to do honour to the occasion.

THE PRESIDENT EXPECTANT.—The politicians who have been arranging a Cabinet for Mr. Wade in case he should become President, have been reminded that, under the Tenure of Office Act, he will be unable to remove any officer until April 4, 1869. Unless they should see fit to resign, Mr. Wade will have but one political friend in his Cabinet.

THE FIJI ISLANDS.—Intelligence has been received from the Fiji Islands to the effect that the United States Government have demanded payment of a long-standing account, amounting, with interest and charges, to the sum of 80,000 dollars, and have given formal notice through the commander of the Tuscarora that if the money be not forthcoming by the 1st May

prox., the American flag will be hoisted in the archipelago. As King Thakombau is severely pressed by a rival sovereign, he will probably be content to accept the protection of the United States and a dignified retirement under their rule. There are some hundreds of Australians, principally Victorians, settled in Fiji. The great industry is cotton-planting. The plant thrives well, and promises in a few years to become a great branch of trade.

THE ASSASSINATION OF MR. D'ARCY M'GEE.—The people of Canada seem to think that the crime of assassinating Mr. D'Arcy M'Gee has been brought home to James Whelan. This man was arrested a couple of years ago for trying to induce some soldiers at Quebec to take the Fenian oath. The night before the murder Whelan went to the Parliament House apparently uneasy and excited, and when M'Gee left the building Whelan followed him in haste. When he was arrested a revolver was found upon him, one barrel of which had evidently been recently discharged. The bullet which went through Mr. M'Gee's head, and was found lodged in the doorway of a house, was tried in the revolver, and it was found to fit the barrel. The woman in whose house M'Gee lived while at Ottawa proved that Whelan had twice visited the place, and annoyed her with "unbecoming conduct." The telegrams inform us that Mr. M'Gee received a public funeral, and that 20,000 persons joined the procession.

THE TROUBLES OF THE POPE.—We learn from a correspondent at Rome that the Pope has lately given several general audiences to foreigners, receiving a thousand and even fifteen hundred at a time. He has also delivered several discourses, two of which contained political allusions. In the first, he spoke of the evils inflicted on the Church by certain rulers, the Herods and the Pilates of the day, while the tendency of events was to expand and magnify the Holy See, bringing all men and all countries round the tomb of St. Peter. In the second discourse the Holy Father distressed his audience by his melancholy presentiments, and by reminding them that as David, though attended by a band of faithful and devoted friends, could not be saved from exile and the life of a fugitive, so the affection borne to himself by a few faithful Catholics could not preserve him from the trials which Heaven had still in store for him. This mysterious language was thought to have been inspired by unfavourable communications from foreign Governments. It is said that a message from Paris advises the immediate armament of the fortifications of Rome, and authorises the transport of eighty pieces of French artillery from Civita Vecchia, should the guns in Rome be inadequate for the purpose.—*Pall Mall Gazette*.

THE FENIAN TRIALS.

The trial of the Fenians on a charge of murder in connection with the Clerkenwell explosion was resumed on Wednesday last week before Chief Justice Cockburn and Baron Bramwell, and brought to a close on Monday. During the proceedings the prosecution against Ann Justice and O'Keefe was withdrawn, and the cases of the remaining prisoners, William and Timothy Desmond, English, and Barrett, were gone into at great length. On Friday a strong case of *alibi* was set up on behalf of Barrett by witnesses from Glasgow. On Saturday the Attorney-General replied on the whole case, and on Monday the Chief Justice summed up. After a consultation of two hours and a-half, the jury returned a verdict of acquittal for all the prisoners except Barrett, who was found guilty.

The case against the Desmonds and English rested mainly upon the evidence of Mullany and Vaughan, the approvers. Mullany's bearing and the manner of his answers at the trial were not such as to counteract the unfavourable opinion which one in his position naturally inspires. Vaughan, though in a less suspicious position, inasmuch as he was not charged as an accomplice, was by no means a trustworthy witness. He had been a deserter, and he was now a drunkard; moreover, he had no regular occupation, and was being supported by the police on the strength of the evidence in this case. However, such as he was, he gave testimony against Timothy Desmond, and corroborated Mullany with respect to one or two of the others. To the evidence of these two men was added that of a number of persons who saw the various prisoners consorting together, and other evidence, still more important, with respect to the presence of certain of them in Clerkenwell at the time of the explosion. But, though the case was exceedingly strengthened by these witnesses, it rested mainly on the evidence of the approvers, which the jury were not disposed to credit.

It has been already stated that Burke was charged by Mullany with having concocted the plot with a view to his own rescue, and its leader or most active promoter was a man named Murphy, who has escaped to America. Mullany spoke of a letter from Burke, which, between the lines of ordinary ink, had lines written with a fluid invisible until wetted with green copperas. In this letter Burke suggested the blowing down of the prison wall with gunpowder, and urgently adjured his friends to attempt this exploit. He also bade them buy the powder in small quantities, so as to avoid suspicion. In the course of the proceedings, evidence was given as to the finding on Burke on his arrest a small glass bowl, containing chloride of gold; and as to finding in one of his stockings, enclosed in a parcel of clothes conveyed to him while in the House of Detention, four or five pieces of a green mineral substance which turned out to be copperas. Dr. Odling deposed that characters

written with the chloride of gold would be practically invisible, but could be brought out by the application of copperas.

The facts testified against Barrett are familiar for the most part. But in the course of the trial, a circumstantial and very effective *alibi* was presented in his favour. Three shoemakers came all the way from Scotland to testify that on the 13th of December Michael Barrett was in Glasgow, and consequently could not have been at Clerkenwell. A Mr. M'Nulty remembered Barrett bringing him some boots on the very day of the explosion, and coming the next day to abuse him because the boots were not mended. Just at this time there fortunately came in two other shoemakers, and each generously took a boot and worked at it while Barrett read aloud from the paper the narrative of the explosion which had occurred on the previous day. It was a plausible story, with a very fair look of truth about it, but the jury did not believe it. But the shoemakers were not alone. A Mr. Peter M'Corrie, editor and proprietor of the *Irish Catholic Banner*, and a warm sympathiser with the Fenians executed in November, explained the removal of Barrett's beard by telling how it had been singed at a torchlight procession. In his reply the Attorney-General declared his belief that the whole of this story was false from beginning to end, and had been suggested by Barrett himself in a letter written to M'Nulty after his capture. This was the view taken by the jury.

When the jury had delivered their verdict, proclamation was made, and to the inquiry why sentence of death should not be passed on him, Barrett made no reply. The Lord Chief Justice having assumed the black cap, proceeded to pass sentence, but before he closed, and during a pause, Barrett started forward and begged to be heard. His request was granted, and he made a remarkable speech amid profound silence. During the half hour he spoke (says the *Express*, in a graphic description of the scene) he made many pauses, but rather, as it seemed, to concentrate his points than to conceal emotion. Sarcastic, defiant, and denunciatory in portions of his address, when he painted Mullany's future in the quotation from Scripture, he assumed an air of lofty contempt. He hissed out, "Men shall clap their hands at him, and hiss him out of his place," with a melodramatic intensity sometimes witnessed on the stage; and laughed scornfully at himself for even momentarily assuming that "an unprejudiced man could find his way into this place" (the court). At the words "The jury cannot in their hearts believe me a murderer," Barrett turned to the jury-box and slowly met the eyes of each of the twelve in turn; and at another time iterated, "This her Majesty's Attorney-General calls corroborative evidence," with infinite derision. His denunciations of the police and of the informers were fierce and scathing, and were marked by a perfect command of features. When a smile, or frown, or sneer was appropriate to the words, each was used with as much deliberate effectiveness as if the occasion had been one for display alone; and the avowal, "I want no petitions and no demonstrations to have my life spared," was accompanied by an eloquent action of the hands and arms, as if loftily repudiating life without honour. When once the Lord Chief Justice had yielded to the prisoner's desire to speak, he listened to him with great patience. Twice, however, the pauses in the address were so long that the question was put, "Have you anything else to say?" and on each occasion the calm composure of Barrett's reply was very remarkable. "I would next speak of" and "A few words more," were given in the cool, matter-of-fact tone of a man who has set himself a task and determined to carry it through. Barrett's oration consisted mainly of analysis of evidence, denunciation of witnesses, and vague protestations of guiltlessness; but it included these words:—"Here standing, and looking into the grave, I most solemnly declare that at the time those people swore I was at that place, I was in Scotland."

The judge then passed sentence of death on Barrett in the customary form. The prisoner, whose speech had made a profound impression upon the auditory, listened unmoved and with an air of modest and quiet resignation to the sentence passed upon him, and then firmly retired from the dock.

THE ROYAL VISIT TO IRELAND.

The visit of the Prince and Princess of Wales came to an end on Friday evening. During the last few days of their sojourn in Dublin the weather was unfavourable. On Wednesday the Prince visited the Royal College of Surgeons, connected with which is the Albert Hall in memory of the late Prince Consort, and in testimony of admiration of his successful encouragement of the arts and sciences. The Prince subsequently took train for Maynooth. At the station the carriage of the Duke of Leinster was in waiting to convey the Prince and party to Carton, where they were entertained at luncheon. There was a very large crowd awaiting the arrival of the Prince of Wales, and the station, its approaches, and the town generally, displayed festive emblems. On his way home, his Royal Highness called at Maynooth College, where he was enthusiastically received by the students, who presented him with a loyal and dutiful address, and obtained exemption from the June examination. At night the national ball—the grandest ever held in Dublin—took place at the Exhibition Palace. The Prince and Princess, the Lord-Lieutenant and the Marchioness of Abercorn, the Duke of Cambridge, and Prince Teck,

arrived about twelve o'clock, and were cordially received. About 4,500 persons were present. The building was beautifully lighted. The Princess wore a blue dress with Irish lace, bouquets of roses, and a diadem of diamonds. The Prince and Princess were heartily cheered whilst passing through the building to the dais. A large number of the nobility were present.

On Thursday the Royal party visited Powerscourt, where they were entertained by its noble owner. On Friday a number of Dublin institutions were visited, including the National Gallery, the College of Physicians, and several hospitals. They were, of course, everywhere received with enthusiasm by the people, who assembled in large numbers. It was not till eight p.m. on Friday that the Prince and Princess left Dublin by special train. At Kingstown a crowd awaited their arrival for some hours. The fleet saluted when the embarkation took place, and the cheers of the multitude were distinctly audible at Dalkey, two miles away. The Prince and Princess and the Viceregal party dined on board. After ten o'clock the fleet was illuminated with coloured lamps.

The address presented to the Prince on his visit to the Roman Catholic University welcomed him to the "youngest of the seats of learning in the empire." The *Dublin Evening Mail*, objecting to the "parading" of the Prince of Wales at the Catholic University, considers the transaction an attempt of the Government to make party capital, in a manner neither legitimate nor constitutional. The same journal affirms that the question of Cardinal Cullen's precedence at the castle dinner was the subject of an "elaborate preliminary negotiation" before the invitation was accepted, and that the Cardinal stipulated for precedence next to the Royal guests, and before the Lord Chancellor of Ireland, which demand was finally accorded to his eminence.

A Dublin contemporary says it is rumoured that inquiries have been made as to the probable cost of renovating, enlarging, and decorating the mansion of Castleton, near Celbridge, as a royal residence in Ireland. The Prince drove through the picturesque demesne on his return from Carton on Wednesday.

As a most curious and somewhat inexplicable result of the Royal visit to Dublin, it may be noticed that there never was so little crime of any kind to call for the notice of the police as there was for the ten days' sojourn of the Prince and Princess. Drunkenness disappeared from the streets, the night charges were almost nil; it seemed as if the whole people had entered into a compact with their consciences.

The Royal yacht, escorted by the fleet, steamed out of Dublin harbour at four on Saturday morning, and the squadron made a very rapid run over to the Welsh coast, which they reached in less than three and three-quarter hours. On arriving at Holyhead the Prince received the sad news of the attempt on his brother's life. It is understood that the Prince was deeply affected at the intelligence, and there was a gloom cast on the Royal party which could not be dispelled by the hearty welcome of the large crowd at the landing-place, or by the general rejoicing at the safe return of his Royal Highness. The Prince and Princess of Wales reached Carnarvon about one o'clock, and were received in great state. A long procession of civic and county dignitaries and volunteers led the way to the old Castle of Carnarvon, which had been prepared for the reception of their Royal Highnesses. Here the Prince and Princess were presented with a gold medal, and with addresses in Welsh and in English. Previously the new waterworks had been opened by the Prince. After partaking of a banquet served in a tent in the Castle-yard, their Royal Highnesses left for Trentham Hall, Staffordshire, the seat of the Duke of Sutherland, where they spent the Sunday.

ATTEMPTED ASSASSINATION OF THE DUKE OF EDINBURGH.

The Duke of Buckingham received on Friday night the following despatch, telegraphed from Galle, from the Governor of New South Wales:—

"EARL OF BELMORE, SYDNEY, TO SECRETARY OF STATE, COLONIAL OFFICE.

"On the 12th of March a person named O'Farrell deliberately shot his Royal Highness the Duke of Edinburgh in the back at a public picnic given in aid of the Sailors' Home at Clontarf Nidle Harbour, Port Jackson. Providentially, the wound was not fatal, and he is now able to go on board his ship, and hopes shortly to resume his duties.

"The ball was easily removed on Saturday, the 14th of March, by Doctors Watson and Young, of Her Majesty's ship Challenger and Galatea.

"O'Farrell fired another shot the moment he was seized, which severely wounded a gentleman named Thorne in the foot. The ball has been extracted, and he is doing well.

"The assassin, who avowed himself to be a Fenian, was arrested on the spot.

"In consequence of the report of a medical board, Commodore Lambert has ordered his Royal Highness to return to England as soon as he is sufficiently recovered, which will probably be next week."

The Duke has received another telegram from the Earl of Belmore, dated the 31st of March, which reports that his Royal Highness the Duke of Edinburgh is progressing favourably.

By a later telegram we learn that O'Farrell was arraigned on the 18th of March, before the Supreme Court, Sydney, on the capital charge

of wounding with intent to kill. The prisoner applied for a postponement of his trial, which was granted. He was tried and found guilty on the 31st of March, and was sentenced to be hanged.

ELECTION INTELLIGENCE.

COCKERMOUTH.—The election for this town has resulted in the election of a Tory—Major Thompson having been returned by a majority of 26 votes, 170 to 144, over Mr. Isaac Fletcher, his opponent. Mr. Fletcher is a Friend, and very popular in the district. On this contest the Tories gain a vote, Mr. Steel, the late member, having been a Liberal.

LEOMINSTER.—Lord Mahon has been returned unopposed. He defines himself as a Liberal-Conservative.

EAST KENT.—The nomination took place on Monday on Barham Downs. Some 8,000 persons were present. The Hon. G. W. Miles nominated Mr. E. L. Pemberton, who was seconded by Sir Edward Knatchbull. Mr. E. Knatchbull-Hugessen nominated Mr. Tufton, and was seconded by Sir John Croft. The show of hands was in favour of Mr. Pemberton. The polling takes place to-morrow.

GRANTHAM.—The nomination took place on Monday, when Mr. E. Turnor (Conservative), and Captain Cholmeley (Liberal) were duly proposed. The show of hands was in favour of the latter. At the polling yesterday Mr. Turnor was returned.

BRISTOL.—The nomination took place yesterday. Mr. Morley was proposed by Mr. G. Thomas, and seconded by Mr. Castle. Mr. Miles was proposed by Mr. R. King, and seconded by Mr. S. Hare. The town was a scene of great excitement. The Tories, it is said, hired pugilists and navvies from the dock works, who used bludgeons, rotten eggs, &c. The show of hands was declared to be in favour of Mr. Morley, and a poll was demanded for Mr. Miles.

MUSIC.

The concert of Saturday last at the Crystal Palace had an exceptional and somewhat sensational opening. So soon as he had taken his place, Herr Manns was seen gesticulating for silence, not to the orchestra or chorus, but to the audience. Silence being obtained, he read the telegram, now familiar to everyone, announcing the attempted assassination of the Duke of Edinburgh. The news occasioned intense excitement, which found appropriate expression and relief as band and chorus struck up the National Anthem. It was received with immense enthusiasm, and the last notes died away amid a storm of cheers. After the Symphony had been performed, an elderly gentleman, whose voice we could not hear, in a brief speech, proposed three cheers for the Queen and the Royal family, the large audience responding with all their throats. Indeed, it was very evident that there was but one sentiment of abhorrence for the atrocious crime which had been attempted, and of fervent thankfulness that the Queen had been spared a deeper pain. This tragic excitement was, perhaps, no unfitting introduction to the most tragic and superb of Beethoven's symphonies. For though there were songs and solos and two overtures in the programme, the Choral Symphony was in itself the real concert, overshadowing and dwarfing all that preceded or followed it. This great work was worthily rendered. A finer performance of the purely orchestral movements could hardly be desired; the second and third movements especially went to perfection. It looks invidious to single out any for praise where all did so well; but if, without being invidious, we may mention the point which struck us as of supreme excellence, it was the splendid rendering by the violins of the *cantabile* phrases in the Adagio. Indeed, the performance of this, perhaps the most sweet and perfect musical inspiration ever vouchsafed to man, was an artistic triumph throughout. It is well-nigh treason so much as to suggest an imperfection in Beethoven's work; but, we think, all candid judges will admit that the choral movements of this great symphony are hardly on so high a level as the orchestral; and one was feelingly persuaded on Saturday that the master had not adapted his music to the voices so happily as to the instruments. The constant strain on the higher notes of the sopranos led to an occasional flatness, not only on the part of the choristers, but, where one had a right to look for something better, in the tones of Mdle Enequist. Despite these drawbacks, however, the whole work was finely rendered, and was received with an enthusiasm which speaks well for the progress of art.

The Tonic Sol-fa Association, established, as the advertisement informs us, for the cultivation of music in the school, the congregation, and the home circle, gave a successful performance of "Elijah" at St. James's Hall on Monday evening. Madame Rudersdorff and Mr. Cummings respectively sang the principal soprano and tenor music with their usual taste and power. Mdle. Drasdil, whose name is well-known in connection with first-class music of a different character, was principal contralto, and in her singing of "O, rest in the Lord," which was uncared, showed herself equally efficient as an executant of sacred music of the highest order. Signor Foli, who had been announced as bass, was absent, and his place was supplied by a Mr. Poole, from Cambridge, who certainly sustained the part of the prophet with great distinctness of enunciation and force of emphasis, but seemed rather deficient in other qualifications equally necessary to secure his

favour with a London audience. Miss Charlier, whose name appeared in the programme as second soprano, was also absent through indisposition, but her place was ably filled by another young lady, who, in addition to other music, sang, with Mmes. Rudersdorff and Drasdil, the trio, "Lift thine eyes," which was redemanded, as was also the quartet, "Cast thy burthen." Miss Marie Gondi was thoroughly efficient as second contralto. The band was small but effective, and the chorus, on the whole, numerous and powerful; the altos and tenors were rather deficient in numbers and strength, but the sopranos and basses were in full force, and included some fresh and powerful voices. Mr. Thomas Gardner seemed quite at home as conductor, but took two or three of the *allegro* choruses with a rapidity which was hardly compatible with either distinctness or grandeur. A little improvement in contrasts of light and shade would no doubt have resulted from longer practice: but the intonation was almost invariably correct, and the execution on the whole highly creditable to all concerned, the jubilant "Thanks be to God," and the majestic "Sanctus" producing a particularly marked effect. We should consider such a performance well calculated to beget faith on the part of musicians who have been accustomed to regard the peculiarities of the Tonic Sol-fa system with distrust.

DR. LIVINGSTONE.—The meeting of the Royal Geographical Society was more than usually crowded at Burlington House last night, in consequence of the understanding that letters would be read from Dr. Livingstone. In opening the proceedings, Sir Roderick Murchison, the president, inadvertently referred to the news from Abyssinia as a subject for general rejoicing. The chief business of the evening, however, was the reading of official and other despatches from, or respecting the explorations of, the great African traveller, upon whose safety the president congratulated the society and the country. Letters had been received by various persons in the country confirming the glad tidings that Livingstone was alive and well. There was nothing new to add, except as to the geographical features of his perilous journey, and this was embodied in a long letter from the doctor to Sir Roderick himself, dated Bamba, February 22, 1867. The letter spoke very hopefully, but gave one item of information of no small importance to the African traveller—Dr. Livingstone had lost all his medicines, which he said was the sorest loss of goods he ever sustained. "If," he added, "fever comes, I am hoping to fend it off by native remedies, and trust in the watchful care of a Higher Power." Other letters were read from Mr. Churchill, consul at Zanzibar, to Lord Stanley, and from Dr. Kirk, fully corroborating the welcome intelligence forwarded not long ago. After these documents had been read, Sir Roderick repeated the joy he felt that his distinguished friend was safe, and the admiration he had of his indomitable perseverance and pluck. Passing to the future, he thought that if Livingstone took the short route back he might be in England in the autumn, but that if he continued his explorations northward he might be absent eighteen months longer. Sir Samuel Baker rose after the president had resumed his seat, and in the course of a very hearty speech, said he never acknowledged himself to be wrong with so much pleasure in his life as he now did; but he caused much good-humoured laughter by insisting that his former opinion was based upon practical evidence, and Sir Roderick's upon mere faith. He added, that the next question they would have to discuss was where to receive Livingstone when he returned, and he thought that as there was no public building large enough, there was nothing for it but to ask permission of Mr. Beales and the Reform League to use Hyde Park for the purpose. Amongst the company there were the Duke of Argyll, the Duke of Wellington, the Comte de Paris, Sir R. Rawlinson, &c.

THE ORPHAN WORKING SCHOOL, MAITLAND-PARK.

—The one hundred and tenth anniversary of this charity was celebrated at the City Terminus Hotel last Wednesday evening, under the presidency of Viscount Enfield, M.P. There was an average attendance of visitors. The report presented to the subscribers was satisfactory. During the past ten years there has been an average increase of fifteen inmates of the institution in each year, and now the committee are enabled to congratulate themselves that they have fully redeemed the pledges made to the governors in their previous reports, the number of children in the schools having reached 400, which is all that the building, even with its enlargements, was intended to hold. Altogether no less than 2,459 orphans have received the benefit of the charity. The increase in the number of inmates of the institution has, of course, brought with it corresponding obligations on the committee, and as they have no power to dispose of any more stock in the funds, they will be compelled, if the funds are not increased, to reduce the number of children receiving the benefits of the institution. After dinner the children were introduced, and presented a very neat, healthy, and cleanly appearance. During the proceedings which followed Lord Enfield made an earnest appeal on behalf of the funds of the charity, and the donations promised amounted to about 450l.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N. —Number of patients for the week ending April 25, 1,006, of which 356 were new cases. Next Friday, Professor Anderson has very kindly promised a benefit at Sadler's Wells in aid of the new hospital buildings, with treble the number of free beds for the sick poor.

Literature.

M'LEOD CAMPBELL ON THE
ATONEMENT.*

We welcome with exceeding gratitude and joy, a new edition of one of those rare books which add to the riches both of the soul and the understanding. It is not enough to say that you cannot read this volume without feeling that its author is an eminently good man. You feel as you read, that spiritual realities are the very world in which he moves and breathes, and that his conscience is as tender as his insight is penetrating and deep. Intellectually, the impression is somewhat more mingled. You are made aware very soon that any amount of attention which you exercise will be repaid, and that nothing short of the very kernel of the subject will eventually be laid bare. But you cannot help wishing that the lines of thought were a little more direct, the language a little more untechnical, and you regret that a writer so original should retain so much that is antiquated and circuitous in his modes of reasoning as well as in his modes of expression. Perhaps it is partly because of these peculiarities that Mr. M'Leod Campbell's book is both less widely read than it deserves to be, and that when read it is sometimes strangely misapprehended. One of the most suggestive and important of the distinctions drawn by Mr. Campbell, is in answer to the question whether the Incarnation is to be looked upon as taking place simply in order to the Atonement, or whether the Atonement is to be regarded as coming to pass in the natural development of the Incarnation, or at all events in a course of development which in this world was morally inevitable. The latter half of the alternative is adopted, and accords, as will be seen, with the following manner of conceiving, in some of its relations, of the work of Christ.

To be, and rejoice to be, the sons and daughters of the Lord God Almighty is the Divine ideal of humanity. Short of this, we are in a state of spiritual destitution and bondage. The Incarnation realised historically the archetype and pattern of a perfect filial relation to God, and the situation in which this took place was human, this Son of God was man's brother. He partook our nature, He lived through the successive periods of a varied human career. That in being perfectly filial He would also be perfectly brotherly, was a moral certainty. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" We are to think of our Lord Jesus Christ as though His boundless absolutely disinterested sympathy, and His inextinguishable solicitude for our good, identifying Himself in a degree far more thorough and intimate than we can conceive, with the race which surrounded Him, with that human life and destiny with which He was incorporating His own. This thought we are to associate indissolubly with the way in which He looked at sin, and tasted the quality of sin. In Him there was no sin, but the evil thing was not only presented, in His mind to perceptions ineffably holy and just, but the shame, the misery which sin not merely produces, but which sin is, He appropriated, He made truly His own. How could He have done otherwise, without loving us less? This way of thinking of Christ again, as one with us through and through, is to be still present to our minds, when we try to image to ourselves, His delight in the Father's approbation, His unreserved surrender of His own will to the Father's, His peace, His unflagging and imperishable confidence in God. These were elements of His own blessedness which He yearned to communicate or set open to men, that their joy might be full, as profoundly as He disclaimed for Himself any exemption from the elements of human ignominy and woe.

It is to be noted specially concerning the death of Christ, that His manifestation of what was alike filial and brotherly, entered on a distinct stage, when the time came for that actual violence done to His person, and that bitterest expression of human ingratitude, of which He said—"This is your hour and the power of darkness." Nothing else had called so directly and powerfully into action that attitude of human minds which returned Him evil for His good, and for His love, which was also God's love, cruel and ungenerous enmity. As tried by no other or preceding test, had His faith and hope risen so high, or expressed so wonderfully their strength, as when in dying He said, "Father, into Thy hands I commit my spirit."

* *The Nature of the Atonement, and its Relation to the Remission of Sins and Eternal Life.* By JOHN M'LEOD CAMPBELL. Second Edition, with an Introduction and Notes. Macmillan and Co.

Consider these facts, morally appreciated by men, of various degrees of intensity, their bearing on a new and Divine life in men, a life which whether it is to belong to all, or to any smaller number, must from its very nature have in each man a separate beginning and a personal development. As our moral history is continuous, as we cannot break absolutely with the past, it would vitiate our new and better life at its very root, if our new commencement were made without some adequate perception and feeling of the evil of sin. Is it possible to escape this danger? It is not possible merely, the escape is accomplished, in every human soul which is brought into a living and close sympathy with the manner in which Christ looked at sin, and when He "tasted death" tasted its quality. So too, there is not simply a possibility of our learning to repose in the love of God with a fearlessly confiding, tender, and obedient trust, but this likewise does in point of fact take place, where the filial spirit of Christ is not contemplated once or twice with a vivid sense of reality, but kept habitually, or rather brought with a progressive vividness, before the mind.

Suppose, now, this progressive harmony with God, and equally progressive discoveries of the evil of sin as going on not in one mind united to Christ and daily looking to Him, but in thousands, and as ages succeed each other, in a multitude which no man can number. Waiving for the present anything in the work of Christ besides what is here supposed, shall we think of His cross and passion as quite sufficiently accounted for, when we say that human weakness and depravity are thus most effectually acted upon? Or shall we not say rather that a recognition of human necessities in a way so astonishing and so specific, must have had some counterpart in the Divine Mind itself, some eternal perception both of the fitness of the cause to produce the effect, and of its fitness intrinsically, as in itself altogether becoming and right? Or to express the same thought otherwise, if in this way of another's humiliation and pain and in no other way, men are, in point of fact, effectually and suitably brought back to the bosom of the Father of their spirits, is not the same act which in one aspect flows from the Divine mercy and compassion, in another aspect the fulfilment of a law? Setting aside altogether any notion of law in the sense of a bare, rigorous justice to be satisfied, are we not at liberty, nay, are we not constrained, to say that what commends itself to the Divine affections as a gift to be voluntarily and gladly bestowed, does also commend itself as a law to the mind, or if such a phrase may be employed, to the conscience of God? Was not this law, as a grand application of the principles of eternal morality, both effectually honoured and for the first time fully revealed, when the Son of God endured the cross and despised the shame? Dare we affirm that God would or could have been satisfied to undertake either the purifying of men, or their pardon, had this not been done, had this magnificent moral provision not been once for all and effectually made?

We have not attempted in this summary to offer anything like a complete account of Mr. Campbell's theory of the Atonement. The latter covers far more ground than we have touched. But the views which we have endeavoured in a condensed form to present, do seem to us to form an integral and most important part of his course of thought. If the gold and silver, and precious stones which Mr. Campbell has worked his own way to, by devout and laborious thought, are a little obscured sometimes, as we think they are, by something more like wood, and hay, and stubble, which has come to him by tradition, and clings to him now unawares, we are none the less bound to recognise all that we can find of the former, and to thank him for showing us such treasures, in any way setting them more open to us to share.

With a single exception, we have not observed any difference between this second edition and the first. But the exception is a material one. An introduction of forty pages is added, very excellent in itself, and especially admirable in its character as a preface. For the sake of those who possess the first edition, it might well be separately published. Following on the axiomatic statement that Christianity has its ultimate and highest evidence in what it is, there are some observations which appear to us very just, to the effect that we need not in our respect for the honest doubter forget that some consideration is due likewise to the Lord of righteousness and truth; that it is not likely He would deliberately place before any large number of His rational, thoughtful creatures evidence which, after duly considering it, they would find unconvincing, or even unintelligible; and that those who regard themselves as in that

situation may possibly be doing a grave injustice to Him as well as to themselves. We prefer, however, as we can afford space only for one quotation, to conclude with the extracts which follow:—

"Theism raises us into a higher light of truth than that to which science attains, and in seeing the reign of law in its relation to God, we may be said to ascend from what we possess in God's works to a certain possession in God Himself.

"In passing from Theism to religion, or rather in adding religion to theism, we are changing a contemplative position in God's universe, for the active occupation of our own special place as God's offspring. We are welcoming the privileges, and accepting the responsibilities, which pertain to this our personal relation to God, in the faith of the feelings with which God is regarding us, in the apprehension of the response of these feelings which is due from us.

"What most fixes our attention, in the practical aspect of the kingdom of God, is the place which prayer has in it. God is the hearer and answerer of prayer; our aspect toward Him is in its spirit prayer without ceasing. We see a place of free action occupied by God as the Father of our spirits, a liberty in relation to Him conceded to us, as His offspring, which permits direct personal dealing on His part and ours; so that we are free to ask directly from God what, in the light of His will, we see to be good; and He is free to grant with simple and direct reference to us, and in response to our trust, that which we ask.

"That place which the fixedness of law, as what we may always assume, has in our practical relation to the reign of law, the character of God, as the hearer and answerer of prayer, has in our practical relation to the kingdom of God; and as science in the largest sense of the word is our practical light under the reign of law, so is Christ the light of the kingdom of God. Accordingly we see rejection of Christianity taking the form of a denial of the existence of the Kingdom of God as distinct from the reign of law."

VENTILATION AND HEAT.*

Air and water, though deposed from their ancient dignity of primitive elements, are nevertheless honoured now as they never were before. There are probably five or six times as many people of this generation as in any former one in England, who regard it as an absolute necessity to wash themselves all over in every twenty-four hours; and the practice of sleeping with one's bedroom window open at the top, is probably extending as progressively. As Mr. Edwards remarks, our very familiarity with the word "ventilate," in its metaphorical use, is significant of the great amount of attention which the literal process has recently attracted. His own contribution to the treatment of the subject seems to us in every way deserving of respect. It is something more than a history; but its historical portion alone would suffice to give it considerable value. Much ingenuity and no little science, and not more than the occasion has justified, have been directed to this one question, of how to ventilate wisely and not too well. A great many of the refinements of our modern civilisation may be said, without much ingratitude or cynicism, to answer very little purpose beyond costing money and affording occupation to tradesmen. They do not really add anything either to the beauty or convenience of human life, though custom makes them seem necessary, and we should miss them if they were gone.

But this cannot be said of any contrivance which assists in keeping carbonic acid or other poisons out of the lungs, and promotes a perpetual supply of sweet and wholesome air. Mr. Edwards tells the story of a long succession of experiments and improvements in ventilation clearly and well, and within a very moderate compass. His book is in the form of a large but by no means thick octavo volume, and the quantity of letterpress is even in bulk hardly greater than that of the engravings. The author's own recommendations are eminently practical and suggestive. Some of them admit of being adopted in almost any house. Others might be of great service in modifying the plans and construction of buildings about to be erected. One of the most important of these hints relates to the economisation of the heated air, which is first of all, according to the usual arrangement of fireplaces, raised to a high or comfortable temperature, and then dismissed wastefully through the chimney, without having done half the useful work which it might do—a matter which assumes all the more consequence when it is considered that thirty million tons of coals are consumed annually for domestic purposes alone.

Another points out the advantage of double panes of glass, which may be enjoyed without going to the expense of double sashes. The author does not represent the conclusions of his science as certain when they are doubtful, or anything which is still unknown on the subject

* *On the Ventilation of Dwelling Houses, and the Utilization of Waste Heat from our Open Fireplaces.* By FREDERICK EDWARDS, Jun., author of "Our Domestic Fireplaces," &c. Robert Hardwicke.

of ventilation, as if it were known. He does, however, explain many things which seem perplexing; as for example, how it is that a draughty room may be at the same time a room very insufficiently supplied with air. Uninitiated readers may feel the more confidence in the present work from the circumstance that the writer's treatises on kindred topics (such as "Fireplaces" and "Smoky Chimneys"), have received the marked commendation of such organs of professional opinion as the *Building News* and the *Lancet*, to say nothing of some of the first representatives of general criticism. But no such aid is necessary in order to appreciate the extent of the information displayed, the absence of dogmatism, and the evident wish to assign honour wherever honour is due. Mr. Edwards's book may be read with pleasure by many persons who would never expect to feel much interest in any composition on such a subject, and it ought to be on the shelves of every architect and builder who can afford to purchase it, and in every public library of reference.

BRIEF NOTICES.

The Year of Praise. Hymns with Tunes. Edited by Dean ALFORD. (Strahan.) The form of compilation which has been adopted by Dean Alford in this contribution to psalmody will be a bar to its use by most of the Free Church congregations of the present day. It is "primarily intended for use in Canterbury Cathedral," but for the convenience of parish churches "four hymns have been provided for each Sunday and principal holiday" in the year. Of the hymns and tunes alike we can speak in terms of the most cordial approval. The bulk of the latter are selected from about twenty different collections, always with permission, and a few are composed expressly for this work. The choice of tunes has been made with care and discrimination by one who has a fine ear for harmony, and the hymns have been set to tunes with a proper regard to fitness and power of expression. We notice that the arrangement of "Altona" spoils its original harmony. We have also detected a few slight errors of reference in the alphabetical index of hymns.

A Book about Boys. By A. R. HOPE, Author of "A Book about Dominies." (W. P. Nimmo.) The "Book about Dominies" was published anonymously. Encouraged, apparently, by the cordial reception with which it met at the hands of the public, the author now sends out this "Book about Boys" with his name on the title-page. The only disadvantage at which he is placing himself in so doing, is that of furnishing with an argument against himself any boys whose education may now or at any future time be entrusted to him. If Mr. Hope is not a dominie now it will not matter, but if he is, we can easily imagine with what avidity some young urchin would plead a justification of his offences by a quotation from this book. Mr. Hope has a deep sympathy for boys; he is hope by nature as well as by name, and his words are manly, fearless, stimulating words, which many a perplexed parent will thank him for. Having had much intercourse with boys in his manhood's years, he has a title to speak about their amusements, their troubles, their friendships, their religion and morality, boys at home and boys at school. We admire the book most for its generous, healthy tone. It may be that professional guides of youth, and those too who have something more than the dignity of their profession to consider, will find Mr. Hope a little too lax in discipline, and too lenient towards youthful improprieties, but his book is worth their reading for all that, and it will afford plenty of matter for profitable thought and private conference to parents of boys. Let us commend to them especially the chapters on "The Religion and Morality of Boys," and "Boys at Home." The author's style is sometimes rather rollicking; take, for instance, this paragraph which is representative of many more:—

"Now, I cannot say that I entertain a special regard for any one of these specific varieties of boys. My heart goes with all boys, but especially with a thoroughly boyish boy. I don't think much of your gentlemanly, neat boys, and I abominate your pretty, effeminate boys, and I have not so much faith as some people in even your good, clever boys, who are always at the head of their classes, and never do anything naughty, except when it is not found out. But I like the happy, healthy, unsophisticated boy, who is a boy, and not a young gentleman; active, restless, generous, brave, truthful, simple, and pure-minded, who thinks it half a pleasure to bear pain without crying, climbs trees, tears his trousers, has frequent tumbles, bumps, and bruises, and comes home now and then splashed over with mud. But I must take care what I am saying, for between you and me, reader, I dare not confess all the qualities which are essential and non-essential to my idea of boyhood, lest prudent mammas and aunts, who can't see the difference between boys and girls, should proclaim me a heretic, and ban me from the domestic library."

We should misrepresent Mr. Hope, however, did we not add that at proper seasons he can be as grave as at others he is gay, and that much of the work is pervaded by genuine religious feeling.

The True Theory of the Christian Ministry. By W. F. CALLAWAY, Minister of Highbury Chapel, Birmingham. (A. Miall.) Many of our readers will recall with pleasure the reading of this paper in our columns

towards the end of last year. We believe that on two separate occasions since its appearance it has been reprinted at the cost of laymen for distribution in the Midland counties. Mr. Callaway speaks authoritatively without the least dogmatism, and with a power of conviction which is wielded only by those who have won for themselves the truth they proclaim. He says many things that lovers of denominations will not abide, but they are none the less things that need to be said, and repeated a thousand times.

Messrs. Spence and Co., the silk-mercers of St. Paul's Churchyard, have sent us an illuminated catalogue of their goods which will prove very attractive to the ladies. Following the example of Messrs. Moses and Son, they have embodied in it some matter of literary interest, being an essay on "St. Paul's Cathedral and Churchyard," by Mr. Sala, and other little amusing items.

BOOKS RECEIVED.

The Sixpenny Geography; English Grammar Simplified, by J. S. Laurie (Marshall and Co.). Barnes on the Psalms, vol. 1; Granny's Tale (Hamilton and Co.). Travels in the Interior of South Africa, by James Chapman, F.R.G.S., 2 vols., (Bell and Daldy). Lights through a Lattice, by J. E. A. Brown; La Belle France, by Besse Parker-Belloc; Grace's Fortune, 3 vols. (Strahan and Co.). Vesper Songs, by S. G. Rogers (W. Freeman). The Fifty Years' Struggle, by J. Dodds (Houlston and Wright). Story of the Kings of Judah and Israel (W. P. Nimmo). Reply to "Ecco Homo" (W. Macintosh). A Manual of Political Economy, by J. E. Thorold Rogers; Hymns, by F. T. Palgrave, Second Edition (Macmillan and Co.). Notable Things, by John Timbs (Lookwood and Co.). Cassell's Magazine, vol. 2 (Cassell and Co.). Lives of Italian Painters, by Mrs. Jameson (John Murray). Gatherings from a Ministry, by the Rev. John Milne; The Pastor and his People, by the Rev. A. F. Douglas; The Pearl of Parables, by the late James Hamilton, D.D. (Nisbet and Co.).

Miscellaneous News.

Mr. Adams, the American Minister in London, has consented, at the request of his Government, to remain for some time longer at his post.

On Saturday morning the Queen received, on the arrival of the Duke of Buckingham, the painful news of the attempt upon the life of the Duke of Edinburgh near Sydney, and next day had a telegram from his Royal Highness informing her Majesty that he is progressing most favourably.

THE PROSECUTION OF EX-GOVERNOR EYRE.—Mr. Eyre appeared before Mr. Vaughan at Bow-street on Wednesday, to answer a summons issued a few days since on the charge of misconduct as Governor. Mr. Vaughan considered that he had no jurisdiction, and refused to hear the case except under a *mandamus*, but said he would adjourn it till next Monday for application to be made to the Lord Chief Justice in the Court of Queen's Bench.

THE DEBATE ON THE CAPITAL PUNISHMENT BILL.—A correspondent writes that several concurrent circumstances tended to render the division on Mr. Gilpin's motion a very inadequate representation of the public feeling in respect to the abolition of the gallows. Some of the Parliamentary opponents of the death penalty had previously expressed their intention of offering no obstruction to the Government bill for private executions, from a conviction that the latter will eventually promote abolition. Several other prominent abolitionists, as Mr. Bright (who had fully intended to speak in support of Mr. Gilpin's motion) and Mr. William Ewart, were prevented from attendance by indisposition. And it was judged by other gentlemen that the present was not a suitable time for the advantageous consideration of the question. There is, however, a very general impression that the Government bill is, in itself, a marked admission of, and concession to, the progress of public opinion in the direction of abolition. Even during the past few months the number of countries where the death penalty is absolutely or virtually abolished has been increased, by the addition of Saxony, Illinois, and Minnesota.

JAPANESE DRINKS.—The stimulating drinks of the Japanese are prepared from rice, and are generally known to foreigners under the name of sake. They vary much in strength and flavour, probably to as great an extent as our own wines. Sake is usually drunk warm. Some kinds resemble pale sherry in colour, and are by no means disagreeable; others are very strong, and their effect is soon seen on the people, numbers of whom are, unhappily, addicted to drinking—even the women indulging in this vicious habit. So general is this practice of drinking to excess, that towards evening the streets of a Japanese town become dangerous for quiet people, many two-sworded men, or Yacons, frequenting them, who, when under the influence of sake, become peculiarly quarrelsome, more especially towards foreigners; and murders have several times been committed in consequence. The leaves of the tea shrub afford the most common, as well as the most refreshing drink. It is taken without either milk or sugar. Our sisters in Japan are largely engaged in the manufacture of tea.—*Life in Japan—Leisure Hour.*

A GOOD EXAMPLE TO ENGLISH WORKING MEN.—One of the most cheering signs of the progress of practical common sense amongst the middle and lower classes in France and Germany is afforded by the steady increase of demonstrations against the oppressive burdens imposed upon the toiling masses of the people by the "bloated armaments" of Europe (to use Mr. Disraeli's phrase). In France alone, 1,350,000 men, or nearly the whole of the able-bodied

male population of the country, may now be said to be under arms. Consequently, trade, commerce, and industry are becoming paralysed. Each family in Paris is taxed commonly more than 20*l.* on an average! Hence it is no wonder that wide-spread and intensely earnest protests are being raised by all classes in France, but especially by the labouring population. They act wisely in thus uttering their protest. They are justified in pleading for the services at home of the sons, brothers, and husbands of France; and for the unimpeded and unburdened industry of the hard-working bread-winners of a million homes, now threatened with first bereavement, and then starvation. In a journal advocating the interests of the working men of France and Germany, occurs the suggestive sentence—"We will remember that war hits us hardest of all." This applies also to the British working man. He too is "hit hardest of all," both in person, in taxation, in purse, in added rates for increased pauperism and orphanage, in depressed national prosperity, and in every other way—he is hit hardest and sorest. Let the working classes of England then unite, as many of their brethren on the continent are doing, in temperate but perseveringly-sustained opposition to their great enemy—the war system, the prodigal expenditure on armaments; and let them ally themselves with the renewed efforts being made by the English Peace Society to draw public attention, both at home and abroad, to the crushing and increasing burdens thus thrust upon the industrial classes of the community in particular.

A SAD CASE.—Mrs. A. is a lady by birth, daughter of the Honourable X., and niece of a nobleman. She is married to an English clergyman; at present they are not by any means rich, but have tolerable expectations; the husband is not the wife's social inferior. Mrs. A. has for some considerable time past indulged in secret intemperance. The house is professedly carried on on total abstinence principles, and Mrs. A. has twice taken the pledge; notwithstanding this, stimulants of all kinds, both drugs and whisky, are imbibed by her in secret; and though the effects have been frequently manifest, the fact is stoutly denied. At a Christmas party she seriously misconducted herself, and struck her husband before the company. It was then quite plain that she was intoxicated, as she staggered across the room. Other occasions of a similar character there were, until the week beginning January 26 last; during the whole of that week she was, more or less, intoxicated; at six o'clock dinner on Tuesday, January 28, she rolled off her chair while attempting to help the soup, and tormented the whole household during the remainder of the evening. On the following Friday she was tipsy by eleven a.m.; and the liquor (whisky) rendered her so frantic that a man was sent for to hold her. Medical advice was also called in; but before it arrived she had flung herself out of the drawing-room window. The doctor got her up to her room, where she made another attempt to dash through the first-floor window, but was prevented. On declaring her intention to go to bed, the attendants retired, locking all the outer doors, by the medical man's order. Watching her opportunity, the intoxicated woman made, at eight p.m., another attempt to escape. She attempted to crawl through the trap-door of the coal cellar; and failing, she rushed at the kitchen window, flung herself through, and fled through the open country. After a sharp chase of near a mile, she was caught on the outskirts of the town, hatless, shoeless, and raving in the midst of a storm. An asylum doctor and nurse were then sent for; but ere they arrived several ineffectual attempts to escape were made. A day or two after this, however, the lady fled in the same undress condition; and, though a strict search was made by the police, she was not captured till six o'clock, or rather between six and eight o'clock next morning, when she was taken, in her night dress, beneath the hedge of a cottage garden some long distance from home. Since then she has been very narrowly watched, the drink has been kept from her, and she now exhibits no traces of other mental derangement.—*Church of England Temperance Magazine.*

Births, Marriages, and Deaths.

BIRTHS.

LONG—March 22, at Durnee, Bengal, the wife of George Rogers Long, Esq., of a daughter.

SANGSTER—April 23, at 29, Park-road, Haverstock-hill, the wife of Mr. James Sangster, of a son.

PROCTOR—April 26, at Newport, I.W., the wife of the Rev. George J. Proctor, of a son.

MARRIAGES.

WEBB—KNEVITT—April 3, at Passaic, New Jersey, United States, Mr. John M. Webb, of New York, to Amelia A., youngest daughter of the late Lieutenant Thomas L. Knevelt, R.N. No cards. [There were two printer's errors in the last week's notice, which we now insert in the correct form.]

SCRIVENER—BROWNING—April 15, at the Congregational Chapel, Woodford, by the Rev. Edward Thomas Egg, Mr. Gregory John Scrivener, to Miss Sarah Browning.

BRIGGS—KINGDON—April 15, at Salisbury, by the Rev. E. Pearson, the Rev. Charles Briggs, of Alford, Lincolnshire, to Eliza Ann, eldest daughter of the late Mr. William Kingdon, of Salisbury.

PROE—HODGKINSON.—BAPTER—GASKELL—April 15, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Reaf, Mr. Samuel Proe, to Miss E. Hodgkinson, both of Wigan. And on April 18, by the Rev. J. Cairns, Mr. Edward Bapter, to Miss Ann Gaskell, both of Shrewton.

WALKER—WEBSTER—April 16, at the Friends' Meeting-house, Harrogate, Joseph Walker, The Poplars, Farnesby, near Knaresborough, to Sarah Ellen Webster, of Hay-a-Park, Knaresborough.

FERRIN—THORNTON—April 21, at the Congregational Chapel, Woodford, by the Rev. Edward Thomas Egg, Mr. George Ferrin, to Miss Mary Ann Thornton.

SLOCOMBE—KINGTON—April 21, at St. George's, near Bristol, by the Rev. T. N. Grigg, the Rev. S. Slocombe, of North Peckerton, to Jane Brake, second daughter of the late John Barnett Kington, Esq., barrister-at-law.

PHILLIPS—READ—April 21, at the Baptist Chapel, Upton-on-Severn, by the Rev. James Duncley, Mr. John Henry Phillips, draper, London House, Peckham Rye, to Eliza Ann, second daughter of Mr. J. W. Read, of the former place.

WADE—MERCER—April 22, at the Independent Chapel, Clitheroe, by the Rev. J. Atkinson, of Pudesey, Mr. Joseph Wade, of Pudesey, to Ann, second daughter of Mr. James Mercer, of Clitheroe.

ROBSON—ROWNTREE—April 22, at the Friends' Meeting-house, Scarborough, Joshua W. Robson, of Dalton, Huddersfield, to Elizabeth, eldest daughter of the late John Rowntree, of Scarborough.

LLOYD—THOMAS—April 23, at Salem Chapel, Aberdare, by the Rev. Wm. Ambrose, Porthmadock, assisted by the Rev. Henry Oliver, B.A., Newport, Mon., the Rev. David Lloyd, minister of Zion Chapel, Margate, to Miss Maria Thomas, youngest daughter of the Rev. J. Thomas, Aberdare.

PARKER—EATON—April 23, at the Congregational Chapel, Wirksworth, by the Rev. W. Young, George Henry, third son of W. Parker, Esq., Cheetham-hill, Manchester, to Dora Agnes, only daughter of the late George Eaton, Esq., Willington, near Derby.

DENNY—NOEL—April 23, at St. James's Church, Paddington, by the Hon. and Rev. Leland Noel and the Rev. Capel Molyneux, T. Anthony Denny, Esq., to Mary Jane, daughter of the Hon. and Rev. Baptist Wriothealey Noel.

SPENCER—DAVIES—April 23, at Redland-park Congregational Church, Clifton, by the Rev. Uriah Thomas, Mr. George Spencer, of Tavistock, to Anna, eldest daughter of the late Mr. George Davies, of Bristol.

GREENLEES—COLVILLE—April 23, at the Presbyterian Church, Regent-square, by the Rev. James Boyd, D.D., brother-in-law of the bride, Charles C. Greenlees, Esq., Campbelltown, to Jessie, youngest daughter of the late John Colville, jun., Esq., Campbelltown, Argyll.

CARSON—STEVENSON—April 23, at the 2nd Presbyterian Church, Glendormot, by the Rev. Joseph Corkey, Alexander Tertius Carson, Esq., M.D., eldest son of James C. L. Carson, Esq., M.D., Coleraine, to Jane, second daughter of Robert Stevenson, Esq., J.P., Ardill, Londonderry.

DEATHS.

GRAFTON—March 15, by the upsetting of a boat on the river Clarence, New South Wales, the Right Rev. the Bishop of Grafton and Armidale, his second son, and female servant.

RUTT—March 21, Eliza Isaac, the beloved wife of Henry Rutt, of Clapton, Middlesex, aged seventy.

SMITH—April 20, at Brighton, after a short illness, E. Smith, of Fir Vale, near Sheffield, aged sixty-seven. The deceased gentleman was well known in the north of England as a leading member of the Society of Friends. He was a colleague of Messrs. Cobden and Bright on the council of the Anti-Corn Law League, and was a strong advocate of the views of the Peace Society.

THORNTON—April 20, at the residence of John Newbald, Esq., Elms, Streatham, Miss Elizabeth Sophia Thornton, deeply regretted, aged fifty-nine.

BORWICK—April 25, at Walthamstow, Jane, the dearly loved wife of George Borwick, aged sixty years. Friends will please accept this intimation.

HOLLOWAY'S PILLS are decidedly the best remedy for all diseases of the stomach and bowels, the liver and kidneys. They act with so decided an effect, and yet so gently, that people of the most delicate constitutions may take them with the most perfect confidence. They do not contain a single grain of mercury or other noxious substance, being composed exclusively of rare balsams. They are therefore equally safe and efficacious, and as a family medicine nothing yet invented or discovered can be compared with them for a moment. With these inestimable pills at hand, together with the printed directions applied to each box, no other medical advice or assistance can be needed in any ordinary case of sickness.

Markets.

CORN EXCHANGE, LONDON, Monday, April 27.

The weather for the past few days has been fine, and of a favourable character for the country. This, coupled with a better supply of English wheat to this morning's market, caused the trade to open dull; and, although factors were disposed to accept the rates of this day so'nigh, our millers showed no anxiety to purchase, and little had been disposed of up to a late hour. The demand for foreign wheat was also slow, at about former quotations. Barley scarce at 1s. per qr. dearer. Beans and peas each 1s. per qr. higher. The arrival of oats for the week is considerable, and includes some large cargoes from the Black Sea and Mediterranean. These have been forced off, ex ship, at a reduction of about 6d. per qr. on the terms of Monday last, while other sorts have met with little attention at the quotations of that day.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. s.	s. s.	Grey	43 to 45	
red, old	72 to 77		Maple	46 48	
Ditto new	66 76		White	45 48	
White, old	75 82		Boilers	45 48	
new	70 80		Foreign, white ..	44 47	
Foreign red	68 73				
white	72 76		RYE	43 43	
BARLEY—			OATS—		
English malting ..	36 38		English feed ..	26 33	
Chevalier	39 48		potatoes	30 35	
Distilling	37 42		Scotch feed ..	—	
Foreign	35 37		potatoes	—	
MALT—			Irish black ..	23 26	
Pale	—		white	23 26	
Chevalier	—		Foreign feed ..	23 28	
Brown	54 63				
BEANS—			FLOUR—		
Ticks	43 46		Town made ..	60 64	
Harrow	44 47		Country Marks ..	53 53	
Small	—		Norfolk & Suffolk	49 51	
Egyptian	43 44				

BREAD—LONDON, Saturday, April 25.—The prices of wheaten bread in the metropolis are from 10s. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

LONDON, Monday, April 27.—The total imports of foreign stock into London last week amounted to 5,199 head. At the corresponding period in 1867 we received 11,630; in 1868, 9,128; in 1865, 9,284; in 1864, 6,844; in 1863, 4,518; in 1862, 2,140; and in 1861, 2,095 head. The show of foreign stock was seasonably good. A full average business was transacted in beasts and sheep, at about stationary prices. From our own grazing districts the arrivals of beasts fresh up this morning were tolerably extensive, and in prime condition. The re-

ceipts from Ireland and Scotland were only moderate. Although there was a fair demand for most breeds, prices ruled 2d. per 8lbs. lower than on Monday last. The general top figure for Scots and crosses was 4s. 10d. per 8lbs. The arrivals from Norfolk, Suffolk, Essex, and Cambridgeshire were about 2,000 Scots, shorthorns, and crosses; from other parts of England, 600 various breeds; from Scotland, 218 Scots and crosses; and from Ireland, 70 oxen, &c. Notwithstanding that the supply of sheep was rather extensive, all breeds were in fair request, at last week's quotations. The Downs and half-breeds, in the wool realised 5s. 2d. to 5s. 4d.; out of the wool, 4s. 8d. to (in some few instances) 4s. 10d. per 8lbs. There was rather an active inquiry for lambs, the supply of which was good, on rather higher terms—viz., from 6s. 8d. to 7s. 8d. per 8lbs. Calves met a slow inquiry, at drooping currencies. The supply was moderate. Prime small pigs were quite as dear as on this day so'nigh; but large hogs were very dull, at late rates.

Per 8lbs. to sink the Offal.

s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts	3 2 to 3 4	Prime Southdowns	5 2 to 5 4
Second quality	3 6 3 10	Lambs	6 8 7 8
Prime large oxen	4 0 4 6	Lge. coarse calves	4 0 4 6
Prime Scots, &c.	4 8 4 10	Prime small ..	4 8 5 0
Coarse inf. sheep	3 6 4 0	Large hogs ..	8 4 3 8
Second quality	4 2 4 6	Neatsm. porkers	3 10 4 4
Pr. coarse woolled	4 8 5 0		

Suckling calves, 22s. to 26s.; and quarter-old store pigs, 23s. to 26s. each.

NEWGATE AND LEADENHALL, Monday, April 27.

The supplies of both town and country-killed meat on sale here are tolerably good. On the whole the trade is steady, at late rates. The imports of foreign meat into London last week amounted to 4 packages from Antwerp, 183 from Hamburg, 2 from Harlingen, and 1 case from Ostend.

Per 8lbs. by the carcase.

s. d.	s. d.	s. d.	s. d.
Inferior beef ..	2 10 to 3 2	Inf. mutton ..	2 10 3 2
Middling ditto ..	3 4 3 6	Middling ditto ..	3 4 4 2
Prime large do ..	3 8 4 0	Prime ditto ..	4 2 4 4
Do. small do ..	4 2 4 4	Veal	3 4 4 8
Large pork ..	3 0 3 6	Lamb	6 0 6 8
Small pork ..	3 8 4 6		

BOROUGH HOP MARKET, Monday, April 27.—Our market has been steady during the last week with rather more business doing, and prices of every class of home-growth rule very firm. Fine Bavarians and Belgians are a shade dearer, imports having almost ceased. Continental reports are without change, the markets in every instance continuing strong, with a tendency to improvement in prices. New York advice to the 11th inst. report the market as very dull, the small stock on offer not having as yet induced buyers to come forward. Mid and East Kent, 5s. 6d. 15s., to 7l. 15s., Weald of Kent, 4l. 10s., 5l. 5s., to 6l. 5s.; Sussex, 4l. 10s., 5l. 5s., to 6l. 10s.; Farnham and country, 7l. 7l. 15s., to 8l. 8s.; Yearlings, 3l. 10s., 4l. to 4l. 10s. The importations of foreign hops into London last week, amounted to 28 bales from Boulogne, 19 Bremen, 6 Harlingen, and 45 Rotterdam.

PROVISIONS, Monday, April 27.—The arrivals last week from Ireland were 15 firkins butter, and 3,517 bales bacon; and from foreign ports, 23,408 casks, &c., butter, and 1,675 bales, and 145 boxes of bacon. The supplies of Friesland butter having increased, prices towards the close of the week declined 8s. to 10s. per cwt., say to 120s. to 118s.; other descriptions of foreign about 2s. lower. A few new third and fourth corks arrived sold at 12½s. and 11½s. landed. The bacon market ruled firm but quiet, without change from our quotations of this day so'nigh, best Waterford 76s. free on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 27.—The supplies coming forward have been fairly extensive, and quite equal to the demand. On the whole the trade is steady, at the annexed rates. Last week's importations into London consisted of 88 packages from Boulogne, 414 tons and 745 sacks Dunkirk, 83 boxes Gibraltar, 95 packages Hamburg, 98 Nantes, 1 Rotterdam, and 20 half boxes from St. Michaels. Regents, 120s. to 160s. per ton; flukes, 130s. to 160s.; rocks, 100s. to 120s.; French, 70s. to 85s.

SEED, Monday, April 27.—Supplies of English cloverseed were moderate; demand for fine red qualities steady, and prices were quite as high. White samples remain high, but are not much wanted. Trefoils remain in limited request, on former terms. Tares were taken for feeding at moderate rates. Maize was dull, and sold on rather lower terms.

WOOL, Monday, April 27.—The demand for English-made has scarcely been so active as last week, owing to the slight reaction in the trade of the manufacturing districts; nevertheless, the late advance in prices is fairly maintained. For export, there is very little doing.

OIL, Monday, April 27.—Lined oil is inactive on rather easier terms. Rape continues steady for both English and foreign qualities. Olive and cocoa-nut oils are unchanged. Turpentine is dull.

TALLOW, Monday, April 27.—The market is inactive, and P. Y. C., on the spot, has receded to 44s. 3d. Town tallow 41s. 9d. net cash.

COAL, Monday, April 27.—Market heavy, with no advance on last day's sale. Walstead Hettons 19s., South Hettons 18s. 6d., Lambtons 18s. 6d., Braddys Hettons 17s. 6d., Caradoc 18s. 6d., Original Hartlepool 19s., East Hartlepool 18s. 6d., Kelloe 17s., Tees 18s. 9d., Hough Hall 18s., Ridale 18s. 3d., Eden Main, 16s., Holywell Main 15s. 9d. Ships fresh arrived, 51; ships left from last day, 2—53. Ships at sea, 45.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap 37, for the week ending Wednesday, April 22.

ISSUE DEPARTMENT.

Notes issued ..	£34,315,565	Government Debt	£11,015,100
		Other Securities ..	3,981,900
		Gold Coin & Bullion	19,315,565
	£34,315,565		£34,315,565

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	(inc. dead weight annuity) £13,277,695
Reserve	3,103,511	Other Securities ..	17,832,848
Public Deposits ..	4,211,175	Notes	10,375,545
Other Deposits ..	20,849,041	Gold & Silver Coin	1,211,535
Seven Days and other Bills	472,897		
	£42,697,624		£42,697,624

April 23, 1868.

GEORGE FORBES, Chief Cashier.

Advertisements.

CONVERSATIONS ON CHURCH ESTABLISHMENTS. Manual for Young Persons. By the Rev. JOHN GUTHRIE, M.A. Second Edition, price 2s. 6d.

"Characterised by eminent ability, extensive research, thorough command of temper, and fine literary taste. To the young members of Dissenting churches, and to the young members of the families of Dissenters, it will be an invaluable text-book."—*Evangelical Repository*.

"There are numbers, even in Dissenting churches, who are not young, who need just such an elementary work; and we can only wish for it a very wide circulation."—*English Independent*.

"No Dissenter's home should be without these 'Conversations.'"—*Christian News*.

Liberation Society, 2, Serjeant's-inn, and Arthur Miall, 18, Boulevard-street, E.C.

STANDARD ESSAYS ON STATE CHURCHES. By Ralph Wardlaw, D.D., Rev. J. H. Hinton, M.A., Rev. John Brown, D.D., Rev. J. Pye Smith, D.D., Rev. Thomas Binney, Rev. David Young, D.D., Hon. and Rev. Baptist W. Noel, Jonathan Dymond, Alexander Vinet, Rev. John Angell James, Edward Miall, Esq., and Rev. A. J. Morris. In One Volume, price 3s. 6d. cloth.

"As a collection of the standard arguments against Church Establishments, the volume is the cheapest and most complete that has yet been issued."—*Methodist Recorder*.

Liberation Society, 2, Serjeant's-inn, and Arthur Miall, 18, Boulevard-street, E.C.

THE TRIENNIAL CONFERENCE OF THE SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

All Appointments of Delegates should be notified to the undersigned not later than SATURDAY NEXT.
J. CARVELL WILLIAMS, Sec.
2, Serjeant's-inn, Fleet-street, E.C.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

A PUBLIC SOIREE in connexion with the EIGHTH TRIENNIAL CONFERENCE will be held at the HANOVER SQUARE ROOMS, on WEDNESDAY EVENING, May 6th, 1868. Tea at Six o'clock.

J. HENRY TILLET, Esq., of Norwich, will preside. The Proceedings of the Conference will be reported, and Addresses will be delivered by Delegates from various parts of the kingdom.

Cards of Admission—Single, 1s. 6d.; Double, 2s. 6d.; may be had of Mr. Elliot Stock, 62, Paternoster-row; Mead and Powell, 73, Cheap-side; Mr. Gooch, 55, King William-street, City; Mr. Stow, 4, Cumberwell-green; and at the Society's Offices.

J. CARVELL WILLIAMS, Secretary.

2, Serjeant's-inn, Fleet-street, E.C.

BRITISH and FOREIGN BIBLE SOCIETY.—The ANNUAL GENERAL MEETING of this Society is appointed to be held at EXETER HALL, in the Strand, London, on WEDNESDAY, the 6th of May, at Eleven o'clock precisely.

The Right Hon. the EARL of SHAFTESBURY, K.G., in the Chair.

Tickets of Admission may be obtained at the Society's Temporary Offices, No. 12, New Bridge-street, Blackfriars, where attendance will be given from Wednesday, April 29, to Tuesday, May 5, for the purpose of issuing tickets upon application, between the hours of 12 and 4; on Saturday from 10 to 2.

C. JACKSON, } Secretaries.
S. B. BERGNE, }

ANNUAL SOIREE of the EVANGELICAL ALLIANCE.—Members of the Alliance and Friends of Christian Union are earnestly invited to the SOIREE to be held in FREEMASONS' HALL, Great Queen-street, London, on THURSDAY, MAY 7, 1868, the Right Hon. the Earl of CHICHESTER in the Chair. Addresses will be given on the following subjects:—I. By the Rev. JOHN STOUTON: "The Doctrines maintained and sealed by the blood of the Martyrs, at the Protestant Reformation, and the obligation resting on this nation, and especially on its Christian churches, to uphold and perpetuate them." II. By the Rev. EDMUND CLAY, B.A.: "A vigorous and united defence of Revealed Truth, and pre-eminently of the great and fundamental doctrine of Christianity, urgently called for in these days by the progress of Rationalism as well as of Romanising tendencies." III. By the Rev. OCTAVIUS WINSTON, D.D.: "Practical Suggestions to Members of the Evangelical Alliance and other friends of Christian Union regarding the effective counteraction of Papal and Sectarian errors, and the extension of sound Christian doctrine among all classes of the community."—Tea and Coffee will be served at Six o'clock. Tickets, 1s. each. The Public Meeting will commence at Seven o'clock, for which no tickets are required.

7, Adam-street, Strand, London, W.C.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL on MONDAY EVENING, 4th May.

W. D. LUCAS-SHADWELL, Esq., J.P., D.L., of Fairlight, Sussex, will preside; and the Meeting will be addressed by the

Rev. Sir LOVELACE T. STAMER, Bart., Rector of Stoke-upon-Trent;

Rev. EDWARD TEMPLEMAN, B.A., Chaplain on the Bengal Establishment, Moradabad, India;

Rev. S. H. BOOTH, Holloway;

Rev. G. W. OLVER, B.A., of the Wesleyan Normal Training Institution, Westminster;

JONATHAN GRUBB, Esq., Sudbury;

THOMAS KNOX, Esq., J.P., Edinburgh; and other Gentlemen.

Doors open at Six. Chair to be taken at Seven o'clock.

ADMISSION FREE.

Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

COLONIAL MISSIONARY SOCIETY.

The ANNUAL MEETING of the COLONIAL MISSIONARY SOCIETY will be held in the WEIGH HOUSE CHAPEL, Fish-street-hill, on WEDNESDAY, May 13th, 1868. The Chair will be taken by GEORGE LEEMAN, Esq., M.P., at half-past Six o'clock. The meeting will be addressed by the Rev. W. Cuthbertson, B.A., of Bishop's Stortford, Rev. W. S. H. Fielden, of Walthamstow, Rev. J. Jeffries, LL.B., from Adelaide, South Australia, F. Allport, Esq., of Camberwell, and C. Reed, Esq., F.A.S.

ADMISSION FREE.

Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

AGED PILGRIMS' FRIEND SOCIETY.—The SIXTY-FIRST ANNUAL MEETING will be held in the LECTURE HALL of the LITERARY INSTITUTION, 165, Aldergate-street, E.C., on Tuesday evening, May 5th, 1868. The chair to be taken (p.v.) at half-past Six o'clock by CHARLES CURLING, Esq.

Office, 10, Poultry.

M. MURPHY, Sec.

RAGGED CHURCH AND CHAPEL UNION.

The ANNUAL MEETING of this Society will be held at EXETER HALL (Lower Room), on WEDNESDAY EVENING, May 6th, 1868.

The Right Hon. the EARL OF CAVAN will preside. Chair to be taken at Seven o'clock precisely.

The following gentlemen are expected to take part in the meeting:—Rev. B. Casson, Rev. G. M. Murphy, Rev. W. Tyler, Lieut.-Colonel Sandwith, W. J. Maxwell, Esq., R. Baxter, Esq.

Tickets of Admission may be had at the Office of the Society, 4, Trafalgar-square, W.C.

THE 195th MAY-DAY LECTURE to the YOUNG at STEPNEY will be delivered (D.V.) by the Rev. JOHN KENNEDY, M.A., in STEPNEY MEETING HOUSE, on the evening of FRIDAY, May 1, 1868. Service to begin at Seven p.m.

PROTESTANT UNION, for the BENEFIT of the WIDOWS and CHILDREN of PROTESTANT MINISTERS of all DENOMINATIONS.

DIRECTORS.
Dr. ANGUS, Dr. HALLEY, JOHN SPOUGHTON, ROBERT ASHTON JOHN KENNEDY, A.M.

This Society affords the most advantageous medium, through which ministers, by the payment of an annual premium, can secure a proportionate annuity for their Widows, or an equivalent advantage for their Children.

At the recent valuation the premiums of all members, admitted prior to January 1st, 1866, were reduced 20 per cent.

Communications may be addressed to the Secretary, *pro tem*, the Rev. CHARLES FOX VARDY, at the Office, 7, Blomfield-street, Finsbury, E.C., where attendance is given every Tuesday and Friday, from eleven till one o'clock.

THE HOSPITAL for SICK CHILDREN, 48 and 49, Great Ormond-street, W.C.

Patron—Her Majesty the QUEEN.
This Hospital depends entirely on voluntary support. The 75 Beds are always filled. Out-Patients receive advice and medicine free every morning. 500 Children attended on Monday, the 23rd March.

The Committee very earnestly solicit CONTRIBUTIONS.
BANKERS.
Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Herries. F. H. DICKINSON, Chairman.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE-TROUGH ASSOCIATION.

116 fountains and 98 troughs for animals have been erected and are kept in repair and supplied with water by this Society. The Committee are urgently in need of funds to enable them to sustain and extend their work, and they earnestly appeal to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.

JOHN LEE, Secretary.
Office, 1, Shorter's-court, Throgmorton-street, E.C.
Bankers, Messrs. Ransom, Bouverie and Co., 1, Pall Mall East, S.W., and Messrs. Barclay, Bevan, Tritton, Twells, and Co., 54, Lombard-street, E.C.

THE IRISH CHURCH.

At a MEETING of the Committee and friends of the HERTFORDSHIRE UNION held at HITCHIN on April 16th, 1868, it was resolved:—

1. That this meeting, being anxious for the removal of every impediment to the cause of good government and social order in Ireland, earnestly desires the abolition of the Protestant Church Establishment of that country, believing it to be an unrighteous institution, a source of discord and disaffection, and also believing it to be a hindrance to the spread of Protestantism itself.

2. That considering that the time has come when so serious an evil must be grappled with by the British Parliament, it heartily approves of, and desires most earnestly to support, the resolutions proposed by Mr. Gladstone; while it also emphatically condemns the proposals of her Majesty's Government to attempt to remove the existing discontent by granting a Royal Charter and an endowment to a Roman Catholic University, and by the payment of public money to the Roman Catholic priesthood.

3. That a copy of the foregoing resolutions, signed by the chairman, on behalf of the meeting, be sent to the Right Hon. W. E. Gladstone, with expression of confidence in his political leadership. Also, that a copy be sent to each of the members for the county and borough of Hertford, with a request that they will support Mr. Gladstone's resolutions; and that the above be advertised in the *English Independent*, the *Nonconformist*, the *Freeman*, the *Hertfordshire Express*, and *Hertford Mercury*.

HENRY PARSONS, Chairman.

CONGREGATIONAL SCHOOL, LEWIS-HAM, for the EDUCATION of the SONS of MINISTERS.

At the ANNUAL MEETING and HALF-YEARLY ELECTION of this SCHOOL, on Tuesday, 28th April, the following boys were elected:—

J. A. Poole	1,795
H. J. L. Matson	1,057
E. E. Ingham	1,457
H. D. Ingham	1,400

JOSIAH VINEY, Hon. Sec.

CONGREGATIONAL SCHOOL, LEWIS-HAM, for the EDUCATION of the SONS of MINISTERS.

The ANNUAL SERMON on behalf of this SCHOOL will be preached at PARK CHAPEL, Camden Town (Rev. J. C. Harrison's), on WEDNESDAY EVENING, 6th May, by Rev. NEWMAN HALL, LL.B. Service to commence at 7 o'clock.
JOSIAH VINEY, Hon. Sec.

SPRING HILL COLLEGE, BIRMINGHAM.

PROFESSORS: Revds. T. R. BARKER, G. B. BUBIER, and H. GOWARD, M.A.

Candidates for the Ministry who may desire to become STUDENTS in the above College are reminded that their applications for ADMISSION should be made at once. Full particulars may be obtained from

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Hon. Secretary to the Board of Education,
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References kindly permitted to Rev. E. White, Rev. F. Tucker, and parents of pupils.

SYSTEMATIC BENEFICENCE SOCIETY.

The EIGHTH ANNUAL MEETING will be held in EXETER HALL on WEDNESDAY, May 6. The chair will be taken at Seven o'clock by HUGH M. MATHESON, Esq.

The Rev. R. W. Forrest, M.A., Rev. R. W. Dale, M.A., of Birmingham, Rev. J. Fordyce, of Cardiff, Rev. A. Murrell, Rev. A. M'Aulane, Rev. G. T. Perks, M.A., Rev. Dr. Rees, of Swansea, Rev. John Ross, T. B. Smithies, Esq., and other gentlemen, may be expected to address the meeting.

The Report will contain most gratifying information of the progress of the principles of Systematic Beneficence at home and abroad, as well as of the first of a series of important conferences intended to lead to their discussion in the ecclesiastical assemblies of the country.

R. G. CATHER, LL.D., General Secretary.

UNPARALLELED NOVELTIES.

—"The Shadow Bloncin on the High Rope."—Professor Pepper on Faraday's Optical Experiments with Cogged Wheels; the Thaumatrope; the Kalotrope. —Buckland's Musical, Spectral, and Dioramic Entertainment. "The Marquis of Carabas;" scenes by O'Connor, of the Haymarket. —Spiritual Manifestations a la Home.—Andersen's beautiful story, "The Angel and the Flowers," illustrated.—New wonders. "Everything Floating in the Air"—form a portion of the Festivals provided for the patrons of the POLYTECHNIC, the large Theatre of which has been redecorated, and a new Classical Proscenium added, the design of John O'Connor, Esq., the Haymarket Artists.—ONE SHILLING.

DEATH of THEODORE. All should hear the very interesting description, and see the splendid Dioramic Pictures of Abyssinia and the Abyssinian Expedition, by Thomas Baines, Esq., F.R.G.S., daily at quarter to two and quarter past seven.
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Apply to D. Smith, 7, Parker's-buildings, Spa-road, Bermondsey.

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WANTED IMMEDIATELY, in a LADIES' SCHOOL in London, an Experienced GOVERNESS, fully competent to teach English, French, and Music.
Apply, stating terms, to X. Y., care of Mr. Fotheringham, 2, Queen's-terrace, Camden-road, N.

WANTED, a RE-ENGAGEMENT as WORKMISTRESS, or to assist the Matron generally in Refuge, Reformatory, or Industrial Schools, or Public Institution of any kind. Good Testimonials from Clergy and others.
Beta; 2, Mount Pleasant, Coldbath-square, Clerkenwell.

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For particulars apply J.B., care of Mr. Cole, Dupper's Hill, Croydon, Surrey.

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AS GARDENER in a Private Family, by a SINGLE MAN, aged twenty-four. Wesleyan preferred. Can give good references. Inquiries answered for a stamped envelope enclosed.
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CAUTION.—G. J. C. and Co., employ no Agents elsewhere, entitled to use their name.

COALS.—LEA and CO'S Hetton, South

Hetton, Haswell, or Lambton Walls-end, by screw steamers and railway, 24s. per ton; Hartlepool, or Walls-end Second, 23s.; best Wigan, 22s.; G. Chambers Silketons, 22s.; Wharfedale, 22s.; new Silketons, 21s.; Claycross, 22s. and 18s.; New Primrose, 20s.; Derby Bright, 19s.; Barnsley, 19s.; Kitchen Coal, 18s.; Cobble, 17s.; Hartley, 18s.; Nuts, 16s.; best small, 15s.; Tanfield (for smiths) 20s. Coke, 14s. per chaldron. Net cash. Delivered, thoroughly screened. Depots: Highbury and Highgate, N.; Kingsland, N.E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents employed.

DINNEFORD'S FLUID MAGNESIA.

The best remedy FOR ACIDITY OF THE STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.

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The BONUS added to POLICIES at the last Division
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The TOTAL CLAIMS by DEATH paid amount to £2,368,876

The following are among the distinctive features of the Society
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where the age does not exceed 60, one half of the Annual Pre-
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may either continue as a debt on the Policy, or be paid off at
any time.

LOW RATES of PREMIUM for YOUNG LIVES, with early
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Profit, by which the Sum Assured becomes payable on the
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Cent., on the Premiums paid in the 5 years.

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